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UNITED STATES OF AMERICA.

DISCUSSION

ON THE

TRINITY,

Church Constitutions and Disciplines,

AND

HUMAN DEPRAVITY.

includes
BETWEEN

N. SUMMERBELL,

PASTOR OF THE FIRST CHRISTIAN CHURCH, CINCINNATI, OHIO,

AND

REV. J. M. FLOOD,

EX-PRESIDENT OF THE OHIO CONFERENCE OF THE M. P. CHURCH.

HELD IN CENTREVILLE, OHIO, FROM AUGUST 2, TO AUGUST 9, 1854.

COMPRISING

Fifty-eight alternate Speeches of Thirty Minutes each.

REPORTED

BY BENN PITMAN, PHONOGRAPHER

EXAMINED AND CORRECTED BY THE PARTIES.

THIRD EDITION.

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BT III
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TO THE READER.

THE Preliminary Letters, Rules, and arrangements, are as foreign to the subject, as uninteresting to the public; we therefore leave the speakers to make their own introduction; only prefacing it with the following, from Discussion, page 432:

“The congregations were usually large, and much of the time, very much crowded. All the meetings were opened with prayer, and a general religious interest pervaded the whole.”

“The Discussion between Messrs. FLOOD and SUMMERBELL, at Centreville, on the *Trinity*, &c., which commenced August 2, and closed August 9, 1854, was reported by me: and after the speeches of each party had been submitted to the respective speakers for correction, were delivered to the printer in sealed packages.

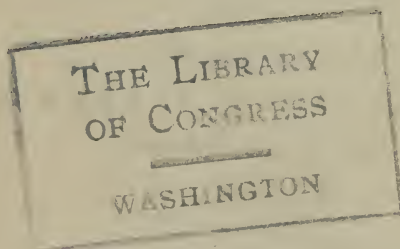
BENN PITMAN.”

“CINCINNATI, O., October 13, 1854.

The above packages have been received by me, sealed; and opened here.

C. F. O'DRISCOLL.”

Entered according to Act of Congress, in the year Eighteen Hundred and Fifty-four, by N. SUMMERBELL, in the Clerk's office of the District Court of the United States, for the District of Ohio.



DISCUSSION ON THE TRINITY.

PROPOSITION FOR DISCUSSION.

"Is the doctrine of the Trinity, as set forth in the Discipline of the Methodist Protestant Church, especially with regard to the equality of Jesus Christ with the Father, in substance, power, glory and eternity, contrary to the teaching of the Word of God?" N. SUMMERBELL affirms; REV. J. M. FLOOD denies.

WEDNESDAY MORNING, AUG. 2, 1854.

After prayer, Mr. Summerbell said: We meet on this occasion to advance the cause of truth, and with no desire to criminate each other as debaters. We were chosen by other parties to conduct this discussion. No one challenged. This is true at least in my case, and I have no doubt my brother can say the same. For the cause which I am here to argue, I bespeak your most candid consideration. We have for a great number of years been a persecuted people. The time has been when we would not have been allowed to live, much less hold this discussion. In a letter just received from a friend, urging me to forsake my faith, he says, "If you were living under some laws, you would have to suffer death for your heresy, as did Michael Servetus." We have for centuries thus suffered: but thanks be to God, we live now in a free country, which guarantees to its citizens the right to think as their conscience dictates. Do not, my friends, be prejudiced against my cause, because I am not, on what you consider, the orthodox side of this question. It is no advantage to me to be on the wrong side; and did I think this wrong, I could, if I desired, obtain admis-

sion into a more popular denomination. The other side would probably admit me, if I could admit their faith. But I am honest where I am: weak it may be, but claiming your indulgence therefore all the more. I have not the advantage of the theological literature of my opponent on my side, nevertheless, I hope to draw from those writings, the admission that we are safe, and to substantiate from their own admissions, that, notwithstanding all our trials and persecutions, we are an Orthodox, Evangelical, and Biblical people; that our views are right; that they are the same which God commanded through his prophets and apostles, and that were held by the early fathers of the Christian church, as well as by a goodly portion of the Christian world at the present time.

But first, I will give you the opinions of some of the leading writers on my opponent's side, in reference to the Trinity—the propriety of making it a test of fellowship, and the possibility of proving it from the Bible.

These are great and learned men, and are considered by many as authorities on these questions; and if they can not prove the existence of the Trinity from the Bible, yet, my brother, *perhaps*, can.

Dr. McAll says, “We know of no greater heresy than unnecessarily to divide good men. Let the bigot frown; let the base and interested partisan seek to cover with unmerited dishonor, all who can not lend themselves to support his darling peculiarities, or his still more darling emoluments; but the Christian should endeavor to conciliate, in love, etc.” Dis. v. 1; 260, 300.

Robt. Hall attributes the divisions to “the disposition to found their [Christian] union on the ‘hay, wood and stubble’ of human inventions, or disreputable tenets instead of the Eternal Rock, the faith once delivered to the saints.” Hall’s Works, ii, 10, 468.

Dr. Doddridge declared concerning one called an Arian, whom some wished excluded from his church, “that he would sacrifice his place, and even his life, rather than fix such a mark of discouragement upon one, who, whatever

his doctrinal sentiments were, appeared to be a true Christian." Dr. Kippis in *Biog. Britannica*, Vol. v, p. 307.

Dr. Watson, the pride of orthodoxy, said of the Duke of Grafton, who denied the Trinity, "I was happy to see a person of his rank professing with intelligence and sincerity, Christian principles. If any one thinks that a Unitarian is not a Christian—I think otherwise." *Bp. Watson's Life*, Vol i, p. 75, 6; ii, 227. Drs. Gibson, Turner, Parr, Chalmers, etc., express themselves the same.

The most intelligent men testify that it is not essential to salvation. Bishop Tomline says, in his *Elements of Christian Theology*, Vol. ii, p. 222, "Our church (of England) would have acted more wisely if it had not adopted the damnatory clauses of the Athanasian creed."

Bp. Watson remarks on the expediency of revising the Liturgy, p. 67, "The Trinity, as explained by Athanasius or any other man, I can not look upon to be so fundamental as not to be revised or exchanged." Also, "Every human explication may be an error; and what may be an error, can not, and ought not to be imposed as a fundamental Christian verity."

Limborch, *Theo. Christianity*, says, p. 5, 9 and ix, 10, speaking of the obscurity of the doctrine; "It can not be, that the belief of such doctrines is essential to salvation."

Archbishop Tillotson, one of the highest bishops in the Church of England, says of the Athanasian creed, "The account is in nowise satisfactory. I wish that we were well rid of it." Simpson, in his *Appeal*, p. 356, says, "And so do I, for the sake of our common Christianity."

Simpson, *App.*, p. 357, prays in his old age for the Lord to pardon him for having read it in church in his youth, and really renounced his living sooner than read it in the church of England in his latter years.

Le Clerc, *Insp. Scrip.*, p. 108, says, "Men have thought it an honor to be styled orthodox,—to be linked to a party,—and to load others with calumnies, and damn by an absolute authority."

Bp. Watson asks, *Life*, vol. ii, p. 87, 88, "What is this thing called orthodoxy, which mars the fortunes of honest men?"

Tillotson says, Vol. i, 19, "We desire no better evidence that any man is wrong, than to hear him declare against reason, and so acknowledge that reason is against him."

Dr. Wm. Sherlock, in his *Knowledge of Christ*, ch. 3, sec. 3, says, "Is it not intolerable presumption for men to shape religion according to their fancies and humors, and stuff it with an infinite number of orthodox propositions, none of which are to be found, in express terms, in the Scriptures, but only pretended to be deduced from some little hints?" &c.

Hawies thought Dr. Samuel Clark, an English bishop, as bad as a deist, but the Church of England retained him as one of their brightest ornaments. See Hawies, i, p. 253.

My brother will observe that I quote from high authorities—authors who are universally acknowledged to be orthodox. You see the views I take are right. A person who does not believe in the Trinity is set down as a blasphemer. "Dr. Clark is as much a blasphemer as Socinus." (*Ibid.*)

That the Trinity is not according to reason is admitted by themselves.

Salmeron says, Vol. iv, p. 505, "The Trinity is completely hidden from our natural light."

Dr. Owen says, "What is there in the whole book that nature, at first sight, doth more recoil at than the doctrine of the Trinity?"

He here admits that nature recoils at it; and that it is contrary to reason.

Dr. Wiseman observes, "Who will say, that by any stretch of imagination or reason, he can see it possible how three persons in one God can be but one Godhead. If the Eucharist, which is more clearly laid down than

the Trinity, is to be rejected on that ground, (reason) how is it possible, for a moment, to support the Trinity ?"—Let. Doc. p. 370.

Dr. South said, "Were it not to be adored as a mystery, it would be exploded as a contradiction."—Ser. vol. iii, p. 240.

Dr. Stewart says, "The Athanasian and Nicene creeds destroy the full and proper equality of the persons in the Godhead. The Son is made dependent on the Father; the Holy Ghost also."—Com. on Rom. Exc. 1.

Luther, at the time of the Reformation, was opposed to the introduction of the Trinity into their code of belief. He says, (Rat. Laton. ii, 240), "Let wretched mortals give honor to God, and either confess that they do not understand his words, or cease to profane them with their own new and peculiar expressions."

You will not deny that this is a new and peculiar expression.

Calvin says, (Tractat. Thol., p. 796) "I dislike this vulgar prayer, 'Holy Trinity, one God! have mercy on us,' as altogether savoring of barbarism. We repudiate such expressions, as being not only insipid, but profane."

Of course, he was writing against the Church of England.

Dr. Maclaine, Mosheim's Ec. Hist. 5th Cent., part ii, chap. 5, note, says of the Trinity, "The use of this word, (Trinity) and other unscriptural terms, to which men attach either no ideas or false ones, has wounded charity and peace, without promoting peace or knowledge. It has produced heresies of the very worst kind."

Carlisle says, (Con. Apud., 41) "I confess that I have ever disliked the use of the word Trinity, in prayer to God."

Bishop Beveridge says, "The Trinity, though frequently intimated in the Old Testament, yet it is a hard matter to rightly understand it without the New Testament, insomuch that the Jews, &c., could never make this an article of faith."—Private Thoughts, vol. ii, p. 66.

I want you to understand, that they think they never could gather it from the Old Testament, and that the Jews could never have made it an article of faith.

Says Bishop Burnett, "Take the Old Testament without the New, and it must be confessed that it will not be easy to prove this article (Trinity)."—Expon. 39th Art., art. 1, p. 39.

These are great men, of considerable experience, and though they cannot prove this doctrine by the Old Testament, my brother perhaps can! A peculiarity of the defenders of this doctrine is, that they are all sure that nobody ever yet has properly defended the Trinity, or can do it, but themselves; and, on a careful review, their friends all admit that they have not done it. They mostly admit that it is not in the Old Testament; others admit that it is not in the Gospels; some, that it is not in the Acts; others, that it is not in the Epistles; and others, that it is not revelation but tradition. Some give up all texts but 1 Tim. iii, 16, and 1 John v, 7; and Griesbach, Barnes, Newton, Dr. A. Clarke, and hosts of others, admit that they (the orthodox, pious souls!) forged these. But, my friend here thinks that he can prove it all from the Bible! If this doctrine of the Trinity were true, God, in making a revelation, would have named it somewhere. It would be necessary in writing your will, if you left property to your child, to name that child somewhere in your will. So God, in making a revelation of an important doctrine, upon which our salvation depended, would not have left it to be inferred from ambiguous texts. My friend must find the Trinity named in the Word of God, and he must so define the texts as to make them mean all that his creed makes them mean. I am sure that the highest honors are in store for him if he can accomplish this. I'll guarantee him a cardinal's cap from mother Rome.

Let us now direct our attention to the creed, or constitution, as my brother would prefer to call it.

Art. 1. "There is but one living and true God, with-

out body or parts." To understand this I will read their exposition.

"The Bible is very clear on the doctrine of but one God, &c., but as soon as we open it again, and in other places, another doctrine is presented, (the Trinity) which seems to conflict with this first statement."—Notes on the Twenty-five Articles of the Methodist Episcopal Church, by Rev. A. A. Jameson, M. D., in which they are carefully considered and supported, page 65.

Here the supporter and defender frankly owns that the Trinity is *another doctrine*, which seems to conflict with the first, which is very clear. Now, a doctrine of the Bible should be found so clearly expressed, at least, as that it may certainly be found by the sincere Bible student; such, however, Mr. Jameson admits is not the case. He says, "No one doubts the existence of but one God, who has carefully studied the Bible; but there are persons who not only doubt, but deny the doctrine of three persons in this one God."—Page 66.

Why it is that even those who carefully study the Bible deny this doctrine, is further explained by Mr. Jameson, where he says of the Trinity, "This term is not found in the Bible, it is true, but it is a very appropriate term to express this great doctrine."—Page 66.

But many will say, though it conflicts with the unity of God, and be not easily found, and though the *term* is not in the Bible at all, yet the doctrine is surely positively stated in some one text. No, Dr. Jameson admits that it is not. He says:

"As nothing *positive* on this doctrine, (of Trinity) can be drawn from the Hebrew Scriptures, our fuller and final proof must be found in the Christian Scriptures. Even here, the doctrine of the Trinity, in all its extent and modifications is taught in no single passage."—P. 69 and Nean. i, 572, says the same.

Nor is Jameson peculiar in thus admitting—while trying to prove the Trinity by the Bible—that it is not revealed in it. Dr. Goodman says, "Scarce the footstep

of the three persons is distinctly seen in the creation or the law.”—Con. Apud. 43.

Bp. Beveridge says, “Though frequently intimated in the Old Testament, yet it is a hard matter to rightly understand it without the New: inasmuch as the Jews could never make this an article of faith.”—Private Thoughts, ii, 26.

Dr. South, Dr. Longley, Bishop Burnet and others, and Dr. Clarke think that the distinction of persons was not fully evident till after the incarnation. Heb. i, 2.—*Commentary*.

The remark of Dr. Jameson, on page 28 of his “Illustration and defence of the Articles,” is worthy of all notice. He says:—

“The doctrine of *one living God* is eminently the doctrine of the *Scriptures*. Beyond these the speculations of philosophy have been confused and of atheistical tendency.”—Dr. Jameson on the Twenty-five Articles.

But let us further examine the article itself.

Art. I. “There is but one living and true God, without body or parts.” This, Dr. Jameson admits, plainly contradicts the Bible. He says, page 40:—

“But it may be objected that the article contradicts many of the descriptions of God in the Bible. It is admitted that it does contradict those passages where God is described as having a seat on a throne; as walking, as speaking, as having a face, eyes, hands, etc.; but these descriptions of God are employed in condescension to our feeble and imperfect conceptions of what God is, etc.,” but the Doctor’s explanation is not ingenious. He thinks that God is spoken of as having a body in condescension to our weakness; but affirms that such statements of the Bible are untrue, and mislead our weakness: and of course, thinks our weakness better guarded by their rejection.

Art. I. “*Without body or parts*.” So says the creed; but God, who never formed the creed, says, “I will put thee in the cleft of a rock, and will cover thee with my

hand while I pass by, and I will take away my hand and thou shalt see my back *parts*: but my face shall not be seen.”—Ex. xxxiii, 22. Comment is unnecessary; those who love God will believe him: but those who prefer the creed will believe it.

Article I. says that God is *without body*; but Article III. says, that he took again his body, with all things pertaining to man’s nature. *Without parts*, yet “in unity!” Unity without parts. “In unity of this Godhead there are three persons.” Here is a union without parts. Three persons, and but one God. With a body and all things pertaining to man’s nature, yet without body or parts.

Art. I. “Three persons of one substance, power and eternity, the Father, Son and Holy Ghost.” Now concerning this one substance, power and eternity, we wish to know, how they really understand it? Dr. Jameson calls it:

“God and the two OTHER persons that compose the Trinity.” Mark you! God and the two *other persons*. So it seems that there are two *other* persons beside God in the Trinity. Hear Jameson again, p. 67: “It is not a question that God is the Creator,—but that other persons are in the Godhead.” That is, other persons beside God, or other persons who are not God! They admit, of course, that Christ is one of the other persons: but that they are not satisfied that he is really God himself, is proved by their saying, pp. 74, 85. “Phillip. ii, 6, speaks of a person ‘equal with God.’” The original is, “like God.” See Macknight. It is as evident to every school-boy, that no person would be declared to be equal with himself, as that God has no equal; yet by trying to prove Christ equal with God, they in effect admit, that he is neither that God with whom they compare him, nor equal to him whose infinite greatness is unquestioned.

Art. I. “Three persons of one substance, power and eternity—the Father, Son, and Holy Ghost.” Now since their candidates are required to study Clarke, let us

quote him to see if they believe in this eternity of the Son.

Clarke says, "I cannot close in with the common view of what is called the eternal sonship of Christ. I know not of any scripture, fairly interpreted, that states the divine nature of our Lord to be begotten of God, or to be the Son of God;" and states frankly, that he told Wesley, that he could not admit the divinity of Christ, if he had to receive the common doctrine of the eternal sonship. So that the Son, instead of being eternal and equal with God, is, according to Clarke, only about 1800 years old. Mark that!—Comment is unnecessary. That they do not believe the Son equal, even where they admit his divinity, is sufficiently proved by the whole tenor of their worship, as I shall show in the future. They may admit the Logos equal; but the creed says the Son. The doctrine of the Trinity is not, the Father, Logos, and Holy Ghost, but the Father, Son and Holy Ghost.

MR. FLOOD'S First reply:

I appear before you to respond to the remarks of my worthy brother, on the proposition submitted for discussion. First, I invite your attention to the preliminary remarks which my brother expressed; to which sentiments I cordially respond, and hope we have not come together for the purpose of criminating each other, but to dwell together in this place as brethren, while we are engaged in the investigation of this important subject. He says, with regard to his denomination, that they have been a persecuted people for a long time, but he hopes that his views may be received here without prejudice; but he affirms that, at a former period of the Christian church, they were in the majority, but that he has now the sad misfortune to be found in the minority; and he himself ardently desires, in view of these unfavorable circumstances, that he should not be the subject, or victim, of your unrestrained prejudices; and I would put

in a plea in his behalf. He may be assured, that he will not be persecuted by any portion of our friends now present, from the fact that they happen to be in the majority, and have come, as I understand, to be spoken of here as orthodox. He says further, that in times past they have been persecuted even to death ; that must have been when their opinions ceased to be regarded as true ; but those who will take the pains to search into the early history of the church of Christ, will find, in the fourth century, in the year 328, or thereabouts, an account of a controversy on this subject. *Now*, orthodoxy is in the ascendant ; *then*, Arianism was in the ascendant. I am happy to find my friend so well posted in all that is likely to be adverted to in this discussion ; then he need not be in the slightest fear that his arguments will remain unanswered. I must say, however, at the outset, that I gave this brother notice, that I would be here, but I did not receive from him the slightest intimation that *he* would be here ; but I find him here, with documents regularly written out, from which he quotes certain authorities, which I cannot now run over, showing a spirit of tolerance, in modern divines, toward Unitarianism, Arianism, or whatever other shade of diversity might have existed between professors, in which great men have said, and very justly, that good men should not be debarred from communion with the church of Christ, or deprived of fellowship, because of honest differences of opinion existing on this subject. The sentiments of these authors I endorse ; so that my good brother and I will have no controversy on that subject ; but, he remarks, that Luther did not desire, at the time of the Reformation, that the doctrine should be introduced into their creed. It was not designed, on the part of my brother, to intimate that Luther was not a Trinitarian ! There can be no question that Luther was, at every period of his ministry, a staunch supporter of the doctrine of the Trinity, and fully believed in the equality of the Father, Son, and Holy Ghost, as stated in the

Gospel ; but, on the ground of expediency, and to avoid a war of words, in the times that tried men's souls, Luther might have been unwilling that that disputed question should be started, and thus, possibly, defeat the great work they had in view. It gives evidence that the great reformer was a man of tolerance, and did not desire to chain the consciences of men, or to curb them in a free, intellectual pursuit of divine truth ; he assumes that the upholders of the Trinity have a peculiar method of proving their doctrines—a method differing from all others ; and when they have gone through with it, a want of conviction that the position has been proven, or even that they themselves have succeeded in proving their position.

I will now venture upon the proof of this doctrine of the equality of the Father, Son, and Holy Ghost, in my peculiar way. The proposition, standing in the form as presented, rebutting evidence is admissible. In this connection, it is proper to make reference to authors quoted by my opponent ; for instance, he quotes from Jameson, a portion of his treatise on the Articles under consideration, for illustration. I stand here to defend Jameson. I stand here upon Bible grounds. Is the Bible in favor of the doctrine of the Trinity ? I admit that the term Trinity does not occur in the Bible, but I do not admit that my opponent is correct in stating that the term, in this connection, is modern ; it is a term that has long been in use, and employed in this controversy as far back as the days of Arius, in the fourth century ; however, it is not to be respected on account of its antiquity, any more than any other phrase expressive of an important truth ; according to Mr. Webster, in reference to the character of the Deity, it signifies *three in one*, a union of three persons in the Godhead, the Father, Son, and Holy Ghost, or Holy Spirit, and, of course, as it is employed in this sense, I use it as a Scripture phrase, and as expressive of a Scripture doctrine. Hence, (though I am not tenacious of the phraseology,) I am

very tenacious for the truth, which that phrase represents and expresses. There are several terms in the proposition to be considered: The first, is the term Trinity, which signifies three in one, and is expressive of three distinct persons in one undivided Godhead: the second term, Godhead, represents the divine nature, as a whole, as possessed of three persons. This term does occur in the Scriptures, and will be found in Romans i, 20, "Even his eternal power and Godhead;" in Colossians ii, 9, "for in him dwelleth all the fullness of the Godhead bodily." Here we have, in two places, the expression "Godhead;" in the first, Christ is spoken of, in connection with his eternal power and Godhead; Christ is equal with the Father in power; here it is asserted, in emphatic terms, "his eternal power and Godhead." This term relates to the infinite, eternal, and immutable nature of the Deity, the embodiment of which dwells in Jesus Christ, and, I assume, nowhere else; that there is one God, the Father, Son, and Holy Ghost; that these three are one, in substance, glory, and eternity. But, my brother goes on to state, that the doctrine of the Trinity is not apparent from the Hebrew Scriptures of the Old Testament, and that it has been admitted by Trinitarians to be so. I join issue with my brother here. I think that the doctrine of the Trinity, though not expressed in the same plain phraseology in the Scriptures of the Old Testament, as found in the New, is, nevertheless, clearly to be inferred from numerous passages, and that there can be no question that the doctrine of the Trinity was understood by the Old Testament believers; received, and received as essential doctrine. Genesis i, 26.—"God said, Let us make man in our image, and after our likeness." The use of a plurality of persons, in this expression, is evidence sufficiently conclusive that more than one person is understood in this great work of creation; "let us make man after our image, after our likeness." Genesis xi, 7.—"Let us go down and confound their language;" this relates to the purpose

of God to go down and confound the language of the builders of the tower of Babel; at the time of his going down to confound their language, the address is made in the same form. Now, had there not been a plurality of persons, the language would have been in the singular, "*I* will go down." He speaks as though there were a consultation held by different persons, with regard to the accomplishment of that work, and the conclusion expressed is in these words, "let us go down, and confound their language." For the present, I design only taking these authorities from the Old Testament Scriptures; I assume, however, that the doctrine of the Trinity, in the Scriptures of the New Testament, though not expressed in these words, is, nevertheless, so fully expressed, that no other just conclusion can possibly be arrived at. That there are three persons constituting the Godhead, the Father, Son, and Holy Ghost, the language of the benediction in 2d Corinthians xiii, 14, plainly teaches. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Here three persons are spoken of; if there was but one person in the Godhead, why employ these three appellations, all of which have a relation to the belief as expressed in the language employed. The grace and favor of Christ, the love of God, as expressed to you in your redemption and salvation, and recovery from sin, let that love abide, let it ever remain, the communion of the Holy Ghost, by which you enjoy the evidence of your acceptance with God, and fellowship with the Father; and with his Son Jesus Christ, as the efficient agent in the great work of human salvation, let him abide in his sanctifying influence with you all. With regard, then, to the power of Christ, the language is sufficiently expressive in the Old Testament, as well as in the New, to show that the equality of the Father was the received doctrine of the church, under the old dispensation. Psalms ii, 7. "Thou art my Son, this day have I begotten thee;" this

language was uniformly admitted, by the Jews, to be applicable to the Messiah. Isaiah xlviii, 16.—“And now the Lord God hath sent me, and his spirit thus saith: the Lord, the Redeemer, the Holy One of Israel.” Chap. lxi, 1.—“The Spirit of the Lord is upon me, for the Lord hath anointed me to preach good tidings unto the meek, and hath sent me to bind up the broken hearted—to proclaim liberty to the captive, and the opening of the prison to those that are bound.” Here one person is speaking of another, whose spirit was resting upon him; “The spirit of the Lord is upon me.” This language corresponds with that employed by our Lord Jesus Christ, in the quotation selected from Isaiah, in the first public discourse which he preached, when he quotes these words. Here one divine person is resting upon another. I shall now proceed to notice a few remarks made by my brother on the character of God.

“Without body or parts.” In the first proposition, God the Father is without body or parts. This is the doctrine of Methodists, as received and understood by them; and it is this I stand here to defend to-day. As to a physical body, or parts, (for this has been alluded to,) it is not so understood, physically. God is not, as a man, possessed of body and parts. The term “parts” is here used in this restricted sense, and not to the extent my friend would give it. That Moses, on one occasion, saw the Lord Jehovah in a physical form, I presume no one will assert. The language of the apostle is this, “No man hath seen God at any time;” “Lord, show us the Father, and it sufficeth us.” Jesus replied, “Have I been so long a time with you, Philip, and hast thou not known me?” The Saviour employs different language when referring to himself; he uses the term, “known me.” He does not say that God was an object of sense, because he did not possess body, or parts, as the essential being; but he refers the disciples to himself. “Have I been so long a time with you, and hast thou not known *me*, Philip; know ye now, that I am in

the Father, and the Father in me." You have here before you the express image of the Father's glory, and of his person, the only manifestation that God has made of himself, you have in me. My brother then proceeds to make a quotation from Jameson, and from two or three other authors, and then assumes that there is a God, and that there are two other persons, and these are brought in, finally, to constitute the Godhead, and, in further proof of this doubtful position, he says, Dr. Clarke does not admit the eternity of the Son of God. He could not believe that God had begotten the divine nature of Jesus Christ. Now, I occupy precisely the position that Dr. Clarke does, and find myself in very good company. I therefore claim that the word which was in the beginning with the Father, was God ; is not the person he alluded to as begotten of the Father from the womb of the Virgin Mary, but, that the man Christ Jesus, is the person alluded to as begotten ; and in this sense, he is the Son of God ; that the word, or *logos*, which was in the beginning with the Father, who in his person is equal in substance, power, and glory, and eternity, with the Father.

MR. SUMMERBELL's Second address:

My friend says, that he agrees with Clarke ; but Clarke says the Son is not eternal, and the creed says the Son is God, the second person in the Trinity. Then he does not believe that the second person in the Trinity is eternal ? He says the word is eternal ; but the word is not the Son, and the Son, according to Dr. Clarke, is not God at all. He had better let Clarke alone.

He says, God has not a physical body ; but his creed says that he has. He quotes Philip, who says, "Show us the Father." I answer, they could not see the invisible Spirit ; they could only see the physical body. Was that God ? Then he has two Gods, one with a body, and one without a body. He quotes, "I am in the Father, and the Father in me ;" but Jesus adds, "they in me,

and I in thee; that they may all be perfect in one." And this, my brother quotes to prove the Trinity! He next quotes, "The Spirit of the Lord God is upon me;" and here he has one divine person resting upon another divine person. Why is this? He says, that Christ has all power. But, Matthew xxviii, 18, Christ says, "All power is *given* unto me, etc." In Psalms ii, 7, God says to the Son, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He quotes Corinthians xiii, 14, "The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost." In answer to which, I refer him to Rev. i, 4, "Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne." Here are more than three persons. Let my brother explain how grace is invoked from seven spirits? Genesis xi, 7, "Let us go down;" but I can also say, let *us* do this and that, and yet I am no Trinity. God, doubtless, "spake unto his Son, by whom also he made the worlds," Heb. i, 1, 2; but my brother says that the Son is only eighteen hundred years old; but Paul, who is better authority, says that God made the world by his Son; who was the brightness of his glory, and the express image of his person. My brother says, the Trinity may be clearly inferred from the Old Testament; but he does not find the place. He says, the agency includes a plurality; but I answer, *God could not be another person's agent*. He says, that in Christ dwells the fullness of the Godhead bodily; that is, the embodiment of the Divine nature, Father, Son and Holy Ghost dwells in Christ. Thus he makes the three persons in the Godhead to dwell in Christ; instead of Christ being one person in the Godhead! He says, that "Godhead" is mentioned in the Bible; true, it is, but it is not said that three persons dwell in the Godhead. He then goes into the proof of the Trinity, without answering my ar-

guments on the creed. Why is this ? He admits that the word Trinity is not in the Bible, but claims that it is of ancient origin ; but this ancient origin is ancient heathen origin — according to Clarke, Johni, 1. My brother says, that it was in the Christian church as far back as Arius, but it was not in the Nicene creed. Why was it not there ? He quotes Webster ; but Noah Webster was a Trinitarian. Mosheim says, that the council of Constantinople (A. D., 381) gave the finishing touch to the doctrine of the Trinity, which the council of Nice left imperfect ! He thinks that I could not have quoted Luther correctly. I did not say that Luther denied the doctrine of the Trinity, but he was opposed to the use of the word ; and I say, he renounced more than my brother will. Luther would have rejected it, but he retained the word to get rid of the imputation of Arianism, which he knew his enemies would be ready enough to charge him with ; just as my brother gives me the name of Arian for rejecting the word Trinity. He says, that he wrote me a letter ; this letter I received on Saturday night, before starting for this place on Monday morning ; and, consequently, it was received too late to send an answer to him ; but he set the time himself. He appeals to Mosheim to show that the Arians persecuted when they were in the ascendant. I deny that we are Arians ; though I admit that we are generally called so in history. I have not said that *we* were once in the majority ; but that those who hold our sentiments were. I will now resume my argument, and will, in the first place, give nineteen proofs that the *Trinitarians do not honor the Son and the Holy Ghost as equal with the Father* :

First. They place the Father first in the Trinity, and the Son second !

Second. Their system allows of no atonement to God the Son !

Third. They have no mediator between them and God the Son !

Fourth. The most favorable view of their theory makes God the Son, the mediator between God the Father and men !

Fifth. Their God the Son is not self-existent, but begotten before all worlds ; (see *Athanasian and Nicene creeds*,) but God the Father is self-existent !

Sixth. Their God the Son prays ; but God the Father does not !

Seventh. They say that their God the Son has a body, and was a man ; views derogatory to the true character of God, according to their own creed or constitution !

Eighth. They say that their God the Son died to reconcile *his Father* ; thus honoring God the Father by the sacrifice of God the Son !

Ninth. They do not pray to the Son in the name of the Father, as they do to the Father in the Son's name !

Tenth. The Father does not plead with the Son, as the Son does with the Father !

Eleventh. The Son does not exalt the Father !

Twelfth. They do not pray to the Holy Ghost, as much as they do to the Father !

Thirteenth. They do not pray to the Holy Ghost in the name of the Son !

Fourteenth. They do not offer any sacrifice to the Holy Ghost !

Fifteenth. They do not have any mediator between them and the Holy Ghost !

Sixteenth. That they really consider the Son and Holy Ghost as inferior to God, or not really God, is proved by their thanking God for the gift of his Son, and praying to God to give his Spirit !

Seventeenth. Their continued effort to prove the Son equal to the Father, shows that the Father occupies a superior place in their system, and they acknowledge the inferiority of the Son, even in the effort to prove him equal !

Eighteenth. *Jimeson* on the *Twenty-five Articles*, p. 67, says, "The divine nature of *God*, and of the *two*

OTHER *persons* that compose the Trinity ;” language which shows a consciousness of inferiority in the author’s mind.

Nineteenth. Clarke, on Hebrews, chap. i, positively denies the eternal sonship of Christ, but thinks that the son of Mary, that is, the man, is called God ; yet positively affirms that the angel does not give the appellation of Son to the divine nature, but only to the human. But let us proceed with the creed.

Art. II. “The Son who is—the very and eternal God, of one substance with the Father, took man’s nature, etc., so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us.” By very God, and very man, they mean two persons ; for very God, is, at least, one person, and very man, at least, one other person. Jameson, p. 86, says, “As God, he (Christ) existed prior to his human nature, and did not need humanity as a means, or aid, to his eternal *being*.” This, then, is *one* eternal *being* independent of humanity, or the “*very man*.” Again, p. 86 ; As *man* he was *perfect*, and might have existed as *other men*, without the divine nature. This, then, is another being. Here are two persons, two whole beings, that could exist independently of each other, one as God, the other as other men. And my brother said that the person who was with God, in the beginning, was not the person begotten of the Virgin. This, then, is what they mean, when they say, that he has two natures, that he took again his body with all things pertaining to man’s nature. They have two beings, and one person not the other person : two who Jameson says, could have existed independent of each other ; and my brother says, that he stands here to defend Jameson. Two persons ; but neither of them the Son of God. Of these two beings, called very God, and very man, one is God, and the other they call a creature, and

refuse to worship. The one that was seen, suffered, was dead, and now pleads for them, they refuse to worship: but worship the Divine nature *that neither suffered or died for them*; but the creed makes both dead. Very God and very man, who truly suffered, was dead. So the hymn says, "*When God, the mighty maker, died.*"

Difficulties start up here. 1. How they could kill a God without body or parts; or, 2. Whether this God that died was some other God beside the God that had no body or parts. And so they make him inferior to the supreme God, by their own arguments on the materiality of God. Jameson says, "God cannot have a body or parts composed of material substance, for this would exclude him from all places occupied by other material bodies."—"God must be without body or parts, for a body can not be present in more than one place at the same time," etc., p. 40. 3. At all events, this proves that they think that Christ, who had a body, is inferior to the God, who is without body. This they also admit, by saying, that this God and man died to reconcile his Father to us—of course, the less must die to reconcile the greater. It is thus the creed degrades the Son of God. 4. The scorn with which they everywhere speak of the materiality of God, or the idea of God having a body, shows that they do not really believe that the Son, who has a body, is their Supreme God. 5. So far from blaming them for denying the doctrine of their "very man" being the invisible God, without body or parts, I praise them for it, and hope that they will soon embrace the whole truth. 6. But I will not dwell on the creed, but sum up some of its contradictions, in a few brief sentences. It says, first:

Art. I. "There is but one living and true God, without body or parts."

Illustration 1. "Without body." Yet, "Christ, who is the very and eternal God,"—"did rise again from the dead, and took again his body."

III. 2. "Without parts." Yet, "In unity of this Godhead there are three persons, Father, Son and Holy Ghost."

III. 3. "Three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." Yet Clarke says, that the angel does not give the appellation of Son of God to the divine nature of Christ. Clarke, Luke i, 35. So that the second person is not divine.

III. 4. "Of the same eternity." Father and Son both of the same eternity. Clarke says, "Father implies, in reference to Son, precedency in time, if not in nature too." Clarke, Luke i, 35.

III. 5. "Of one substance." And the Son has two whole and perfect natures, Godhead, and manhood, body and human soul: yet all three are of one substance.

III. 6. "Of one substance." Yet the supreme Being, the living God, (is) independent of matter, either as part of himself, or," etc. "Material substances would exclude him from all places occupied by other material." Jameson, p. 40.

"Without body." Yet God the Son has a material body.

III. 7. "Godhead and manhood were joined together never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us." So that the very God was dead and buried: the living and true God was dead!

III. 8. "Never to be divided." So that the only God of the universe was united with very man in death three days.

III. 9. "But one living and true God;" yet he, united to very man, died to reconcile his Father to us.

III. 10. "To reconcile his Father." That is, the very God died to reconcile the very God's Father—who was dead, or some other God, called the very God's Father—to men.

III. 11. "Christ did truly rise again from the dead,

and took again his body." So that it was not the body of Christ alone, that was dead, but the one Christ, very God, and very man, that took again his body.

III. 12. "Took again his body, with all things pertaining to man's nature." That is, the Christ who first arose from the dead, then took again his body, with all things pertaining to man's nature. So that, beside the Christ that rose again from the dead, there was a body with all things pertaining to man's nature.

III. 13. The Bible says, that the fullness of the Godhead dwelt in Christ: but the Discipline contradicts it, by saying, that the three persons, each of whom is God, and one very man, four real persons, are all in the Godhead, instead of the Godhead being in Christ.

I will now commence an argument to show that Trinitarians differ among themselves, as much as they do with us.

1. Clarke, Luke i, 35, says, that the angel does not give the appellation, Son of God, to the divine nature—that the divine nature could not be born of the Virgin, but that the human nature was born.

2. The angel, however, contradicts Clarke, saying, that "unto you is born this day, a Saviour, which is Christ the Lord."

3. But Clarke says, that "two natures (persons) must ever be distinguished in Christ; the human nature, in reference to which he is the Son of God, and *inferior to him*; and the divine nature, which was from eternity, and equal to God;" *thus plainly denying the equality of the Son of God.*

4. Mr. Brown, (of East Genessee Con., N. Y., book sold at M. E. Book Concern; Cin.) says, "True, God has no equal—it means equal with the Father," pp. 18 and 29. *So that the Father is not as great as God*, according to Mr. Brown.

5. Mr. Mattison, of N. Y. city M. E. Ch., on Trinity, p. 3, says, "To deny the eternity of the Son, is to deny the eternity of the *Father*; one relation can be no older than the other."

6. Clarke, Luke i, 35, says, "Is there any part of Scripture that plainly says that the divine nature of Jesus is the Son of God?"

7. Matt., p. 141, "The Christian church has always believed that the divine Father had a divine Son, co-equal.

8. Clarke, Luke i, 35, "If Christ be the Son of God, as to his divine nature, then the Father is of necessity prior, consequently, superior to him."

9. Brown says, "He is the Son of God by his miraculous conception."

10. Wood, Bib. Dict., art. Christ, says, "To pretend that he is called the proper, the only begotten Son of God, because of his miraculous conception, is not only groundless and absurd, but even blasphemous," p. 428. So that one-half of Trinitarians call the other half blasphemers—even Clarke and Barnes.

11. "The doctrine of the eternal sonship of Christ, is, in my opinion, anti-scriptural, and highly dangerous," says Clarke.

12. Bp. Watson, p. 30, (543,) "The Creator was the Son of God before he was sent into the world."

13. Clarke says, "If Christ be the Son of God, as to his divine nature, then he cannot be eternal, for *Son* implies a *father*, and the *Father* is of necessity prior, and consequently superior."—Luke i, 35.

14. Mattison, p. 74, "Son of God implies absolute divinity, and is no proof of inferiority."

15. "If," says Clarke, "the divine nature were begotten of the Father, then it must be in time; this destroys the eternity of our blessed Lord, and robs him at once of his Godhead."

Clarke positively denies that the *Son* is either divine or eternal; thus destroying the second person in the Trinity. Hence, they baptize in the name of the Father, and the human nature, and of the Holy Ghost; and Barnes agrees with him. See Rom. i, and Heb. i.

Mattison, p. 124, says, "The Son is both a child born, and the mighty God."

Mattison, p. 21, says, "To say that the Son is the everlasting *Father*, or that the mighty God was born, is little less than blasphemy."

Watson, p. 30, (note) refers to Micah v, 12, to prove a twofold birth: and p. 32, says, "he was before all created things by generation, not by creation;" thus plainly contradicting Clarke—and p. 41, "that the blood of Christ was the blood of God."

Mattison, p. 39, says, "Trinitarians do not hold to the sufferings or death of divinity;" but contradicts himself, saying, p. 128, "The Word, the second person in Trinity—became a sacrifice for sin." As per hymn, "When God, the mighty Maker, died."

Watson, p. 30, quotes Prov. xxx, 4, and says, that "it expresses clearly that God had a Son, and makes no reference to his incarnation."

Thus some contend for the eternity of the Son, in order to save the Trinity; but others think that there is *no Son*: so the

Five Hundred Sketches and Skeletons of Sermons, Heb. vii, 11, p. 498, says of Christ, that "1st, as divine, he had no Father, but is self-existent; and, 2d, as human, he had *no Father*;" so that he is no Son at all, *according to Trinitarianism*.

MR. FLOOD'S Second reply:

I was pleased to see a disposition, on the part of my brother Summerbell, to approach this subject in his second speech, but I regretted to see a tendency to turn from it at the close. In regard to what certain authors say respecting Luther, that he was undecided, and that he yielded to Melancthon, in regard to the doctrine of the Trinity, I shall only be doing simple justice to that great and good divine—to whom, under God, both my brother and myself, and all Protestant Christians are indebted for our present freedom of inquiry—by stating that at no

time was his theology divested of the doctrine of the Trinity, and that his views, in any material sense, differed from those commonly received by Trinitarians, I unquestionably deny; but that he yielded to some early reformers, in regard to the manner in which this doctrine should be presented, may be true; for, on the one hand, was Melancthon, with his lion-like spirit, but withal, possessed of much kindness and gentleness, which he exerted to keep within bounds, and to avoid the extravagance that zeal for the truth might have led them into; on the other was Luther, with his good sense and tenacity for the truth, yet willing to yield in minor points, to avoid strife and contention; and this may be the case in this particular instance; my opponent contends they had no mediator between the Father and the Holy Spirit. I am sorry to say my brother has allowed himself to make these statements without being correctly informed. It is very evident that there is but one God in the universe—one living and true God, everlasting—and that in the unity of this Godhead, there are three persons of equal substance, glory, and eternity, the Father, Word, or Logos, and Holy Spirit; so that these three constitute the one living and true God, whom we worship, and who is the author of the universe; and if you remove from the Godhead the second person of the Trinity, or Logos, that was in the beginning with the Father, you at once enter upon the doctrine of atheism; you annihilate Jehovah; you abolish the God of the Bible; you put him out of existence, if you remove from the Godhead the third person, which is the Holy Spirit, sent forth from the Father, in the name of Jesus Christ. You will likewise abolish the idea of the existence of one living and true God. God the Spirit, we understand to be that person, or his agent, employed in the great work of human salvation, in awakening and convincing, in the conversion, in the sanctification, fitting and qualifying the human soul, while a tenant of an earthly tabernacle, for an inheritance immortal at the right hand of God.

I could not better illustrate my views of the office of the Holy Spirit, as the supreme agent, in the sacred work and economy of human salvation, than by comparing it to the idea of a vast pendulum, fastened to the throne of the Eternal, and reaching, in its vibrations, through heaven and earth, down to hell. In heaven, causing the saints and angels to rejoice—filling all the angelic world with unutterable delight. In earth, warning its inhabitants of unrighteousness and of judgment to come; and in hell, executing the just penalties of a violated law, upon the hopeless inhabitants of that world of woe. Hence Father, Son, and Holy Ghost, these three, I assume, are one God—one living and true God—and that the embodiment of these three persons of equal substance, power, glory, and eternity, is in the person of Jesus Christ, who took upon him, in the womb of the Virgin Mary, a human body, in union with the divine nature; and in this association two separate and distinct natures were merged in one person, to wit: the Godhead, and the humanity; and this union of two natures, throughout the boundless future, was never to be separated. That there was, however, a separation between the human and the divine natures, during the limited period of three days and three nights, which transpired from the crucifixion to the resurrection, is universally admitted by the Trinitarian. This was signified when Christ, amidst the agonies of the cross, cried, “My God! my God! why hast thou forsaken me?” We hold, that upon the altar the divine nature was sacred and perfect human nature, uncontaminated by sin. We maintain both a passive and active obedience to the divine law, in its moral and perceptive parts, so that guile was not found in his mouth, but lamb-like innocence, as the man Christ Jesus, from the cradle to the cross; “for it becomes him to make the captain of our salvation perfect through suffering,” and that human nature, sanctified by a ceaseless, unwavering, and perfect obedience to the divine law, was capable of making a suitable atonement for the sins of

human nature. Those who were passive in the fall, should be passive in the reception of Christ's death, that those who were actually guilty, as transgressors of the divine law, should be entitled to hope for salvation, upon the ground of faith, in the atonement Jesus Christ had made for sins that were past, "through the forbearance of God," and of a future salvation, by a life wholly conformed to the sacred requirements of the divine law. I think I have been sufficiently clear both in stating, and in explaining, the position occupied by Trinitarians, with regard to the character of God; the term Son, in regard to Jesus Christ, in connection with his human and divine nature, we hold that this nature was united and subsisted in one person; and this, I think, may be made clear from the Word of God, in the course of this investigation. My brother says, we make a God of Jesus Christ, though we do not exalt the character of Christ as highly as do the advocates of the position he occupies. He says his views are not Arian, and intimated that they were not Socinian; and I am sure, that if my brother knows, he will favor us with the name of his peculiar views upon this subject. I should like if he would name them.

Mr. Summerbell.—Christian.

Mr. Flood.—A very latitudinarian expression, indeed. How many the beliefs, and even practices, that have been baptized into the sacred name of Christian! It would seem as if he was at a loss to determine what were the peculiar views he is to advance, so he sees proper to baptize the child, and call it by the general name of Christian. I might respond in the same way to the question: What do you call your views of the doctrine of the deity of Jesus Christ? It would seem very indefinite to say, Well, I call them Christian views. Certainly I do. I presume no one would suspect me of anything else. "They would be Christian views," and entertained by Christians in all sections of the religious world. I maintain the position that Jesus Christ is equal in power, majesty and glory, with God the Father; and

that I may definitely understand our mutual positions, I wish my brother, who is in the affirmative, to clearly define to me what he believes Christ to be; he has been telling us what he is—I will note it down, and then I shall be fully prepared to proceed in the investigation of this subject. He assures the congregation that the views which I represent are contrary to the teachings of the Word of God; but the views he advances, in regard to the character of Christ, makes him inferior to the Father. And are such views, I would ask, scriptural? He quotes Clarke again; we shall not differ on this; he thinks the man, Christ Jesus, was a man. Does not this seem an exception to the passage? Jesus is said to be the son of David, and the son of Abraham. Jesus Christ is here allowed to be the son of two men, living at quite remote periods from each other. Matthew viii, 20, “The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.” This looks very much as though he professed to be a man, inasmuch as every son partakes of the essential characteristics and qualities of his father; for it is an acknowledged principle, in philosophy, that like begets like. “Jesus increased in wisdom and stature, and in favor with God and man.” Here we have an evidence of regular developed physical powers and capabilities. John i, 14, “And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” Here the two natures are referred to in connection; first, “he was made flesh and dwelt among us.” What was his flesh? was it human flesh? we assume it was. The flesh of Jesus Christ was the flesh of a human being; he was a man. 1 Timothy, ii, 5, “For there is one God, and one Mediator between God and man, the man Christ Jesus.” I suppose that Dr. Clarke did not commit any very serious blunder in theology, when he asserted that Jesus Christ, with regard to the human nature, was a human being. I think so. Hebrews ii, 14, “Forasmuch then as the children

are partakers of flesh and blood, he also, himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil, and deliver them, who, through fear of death, were all their lifetime subject to bondage; for, verily, he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted." It looks to me very much as if he possessed a human nature, if he took not on him the nature of angels but the seed of Abraham. Here is a person represented as taking upon himself something else—united with him something else; and, hence, this is the union of the human with the divine nature. Jesus Christ, who in substance, power, glory and eternity, is equal to the Father. He took not upon him the nature of angels, but the seed of Abraham. Hebrews iv, 15, "We have a great High-Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high-priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Here an allusion is made to kindred sympathies, existing between Christ and those with whom he was associated by blood. He was capable of sympathizing with them, for he himself possessed a similar nature to theirs. John iv, 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Now he that denies this position, with regard to the physical nature of Jesus Christ, which he assumed while here, God coming in the flesh, as the son of David and the son of Abraham—every spirit that denieth this great truth, is not of God, but must stand rebuked as opposed to the teaching of revelation. I complain of this, my brother: of the reference made by you in regard

to your view of the character of our Saviour. But then he inquires, with regard to the power exercised by Jesus Christ, who gave this power? He inquires, did the Father give it to him? I answer in the negative. All power rests with God; all power is invested in God the Father, God the Son, or Word, or Logos, and God the Holy Spirit. All power equally rests in the three persons of the Godhead. This language is represented as conferring upon Christ, for specific objects, with a view to the redemption of human nature; and, hence, he uses language which would be likely to be understood. All power is given into my hands, in heaven and upon earth. Notice the phraseology. Shall I use that power in violation of the counsel of Heaven, and the council of Jehovah? No! I, myself, stand intimately associated in that council. There are three persons in the Godhead; upon me, as a Mediator, now rests the great work of accomplishing redemption for the human race; and, in order to its accomplishment, unlimited power must be called into requisition; all power is necessary now, and the highest power we can conceive of, is that of giving life to the dead. We cannot conceive of greater power than producing something out of nothing, and giving life where it did not before exist. This power Christ declared he possessed in the most positive sense. But with regard to the right to exist, and the power to exist; he has it equal to the Father, in himself. "He hath given unto the Son to have life in himself." Hence, Christ assumes that he possessed life, and that he gives life. First, he possessed power to restore life to those who were literally dead, as in the case of the restoration of the son of the widow of Nain, who was being borne upon the bier to the place of interment. The Saviour had compassion for the weeping widow, and, to demonstrate his almighty power and Godhead, commanded them to stop, and called to life again the young man that was already dead upon his bier. Again, in the restoration of Lazarus, who was raised to life four days

after he died, under circumstances peculiarly trying. Here was the house occupied by its three inmates, where kindness and hospitality toward their Saviour had never been wanted. Here Martha had served him; here Mary had sat at his feet and wept, washing his feet with her tears, and wiping them with the hairs of her head; and here death had entered and removed their chief support. And when he was yet absent from the place, Jesus said to his disciples—and who but a God would have been able to discover it—“Our brother Lazarus sleepeth.” But do you recollect the language in which he approached the sepulcher? Hadst thou been here, exclaimed the weeping sister, our brother had not died. Here was faith in these primitive Christians; she believed in the Lord Jesus Christ. “To whom shall we go, thou hast the words of eternal life. If thou hadst been here our brother had not died.” Such was the sympathy for those true Christians, that “Jesus wept.” Then, as he approached the grave’s mouth, preparations were made, and with a loud voice he called the sleeping man to life again, and forthwith he was restored to his friends. I ask, what power, but the power of Jehovah, has control over the condition of the dead, to give life where it was extinct? Christ exercised this power. He said, “I say unto thee, arise!”

MR. SUMMERBELL’S Third address :

I will just say, that I received my brother’s letter, notifying me of the debate, late last Saturday evening—too late for him to have received a reply before starting here, or I should have sent him one. My brother closed with a good speech, on the glory and power of Christ. We believe in his glory; we trust in his power; but all his power was given to him. Jesus said, John v, 20, “I can of myself do nothing. The Father that dwelleth in me, he doeth the works.” At the grave of Lazarus he prayed and thanked the Father for hearing him. My opponent next says, that Mary acknowledged that he was

God ; for she said, Lord, if thou hadst been here, my brother had not died. Mary knew that he was not God, for God *was* there ; and Martha said, that she knew that if he would pray unto God, God would grant him whatever he desired. My brother says, that if God gave him all power, that this would make him equal with God. But I cannot see how this would make him equal with him from whom he received all power. The sun imparts its light to the moon ; but that does not make the moon equal to the sun. My brother says, that “received all power,” means, that for the work of redemption he needed all the combined power of the three persons, and that nothing short of this would answer. Does he mean that all three combined, have more power than one ?

Trinitarians have to contend that he was God, and from all eternity possessed all power. How could the supreme God receive all power ? If he needed all the power of the three, then the power of one was finite ; but three finites could not make one Infinite. Just as three times one thousand miles do not make an infinite distance.

Here our brother loses his argument ; he is my brother, and I do not want him to fall into such difficulties. He quotes John, “He that denieth that Jesus Christ is come in the flesh, is anti-Christ.” But I believe that Jesus Christ came in the flesh, as well as my brother ; even more. I believe Jesus’ words, John vi, 38, “I came down from heaven, not to do mine own will, but the will of him that sent me.” It was not God that came down from heaven—not to do his own will, but the will of some one else who sent HIM. Neither was it his very man, for human nature did not exist in heaven before it did on earth. My brother’s creed says, that God has no body ; but if Jesus be his God, his God has a body, and so his creed is false. Jesus was a partaker of flesh and blood, and was tempted in all points as we are ; but did God take flesh and blood ? Jesus says, “a body hast thou prepared me.” Now if this was not God who took this body, who was it ? He thinks that Jesus was very man because

he was the son of David and Abraham; but Rom. i, 1, says, "That he was made of the seed of David according to the flesh; but declared to be the Son of God according to the spirit of holiness." He also quoted Matt. viii, 20, "The son of man hath not where to lay his head." Many others have been destitute of a place to lay their head; but this does not prove them God; nor will Jesus thus appearing among us prove him merely man. If he reads Genesis he will find three MEN who appeared to Abraham, as he sat in the tent door, in the plains of Mamre, whose feet were washed, and for whom Abraham prepared a kid, bread, etc.; yet Abraham worshiped, or made obeisance unto them. To one of them he prayed, calling him Jehovah; so they are called Jehovah, angels and men. My brother should show the necessary connection of his text with his argument. Nothing comes of quoting a great number of texts. The question is, Is the Trinity in the texts? Were it in one it would answer. Now that Jesus had not where to lay his head, does not prove the Trinity.

My brother says, that as he was the son of David, he must have partaken of the nature of his father. But God was his father. Even that which my brother calls very man, had no earthly father; but God was its father. Then, on my brother's own showing, he being the Son of God, would partake of God, and be divine.

He wanted me to name the party at the Nicene council, which was neither Arian nor Trinitarian. I said Christian. I will read him a little from Neander, Vol. ii, 372:

"To form a correct notion of the order of business at this council, we must, in the first place, present clearly before our minds, the relation of the parties who were present. Those who agreed entirely with the doctrine of Arius, which was but a small party (only seventeen bishops, p. 377,) then the advocates of the *Homoeousion* (those now counted Trinitarians), who, likewise, in the Eastern church, composed but a comparatively small party," (be it remembered that the greater part of the

council were orientals, *i. e.* of the Eastern Church), “and finally those who *occupied the middle ground* between the two parties, and entertained views similar to those of Eusebius, of Cesarea.” This, my brother, was that *other party* whom I called *Christians*, but whom Neander, ii, 374, calls the more numerous dominant middle party who, in vain, strove for peace. Eusebius “laid before the council a confession of faith,” which distinctly expressed the doctrine of Christ’s divinity, “composed, for the most part, of scriptural phraseology, which was considered by the party of Eusebius as being a peculiar merit. In the creed of Arius, as in the formula of the Homoousion, they especially censured the use of expressions not conformed to the language of Scripture.”

I read on p. 373, “Many of the decided expressions of Arius, concerning the nature of the Son of God, must, beyond question, have appeared offensive even to the dominant middle party at the council,” &c. “A condemnation of these Arian propositions might, doubtless, have been easily carried through, if, on the other side, the party defending the Homoousion had not also raised an opposition to the dominant church doctrine of the East, and if certain individuals had not come out as mediators between the contending parties,” &c. The men of this middle party (dominant church party) acted as “mediators”—“exerted themselves to establish peace”—are called the “authors of peace,” &c., p. 373.

Now, that dominant party held precisely our views on the subject of the Godhead.

He still persists that the human nature could make a sufficient atonement, but does not answer the assertion of Clarke, that God will no more accept of man’s blood than he will of swine’s blood. I wish you to mark that! In truth, he has not answered anything. My reference to Rev. i, 4, where the grace of the seven spirits is invoked, he has not answered, nor has he answered the many objections I presented to him, with reference to his creed. He has not explained how they baptize in the

name of the Father and the Holy Ghost, and a creature; mark that! The creed says that the God and man in Christ were never to be divided; and the hymn says, that "God, the mighty Maker, died;" but he says that they were separate three days, and that God did *not* die. His explanation of the Holy Ghost is, that it is like a pendulum, attached to the throne, swinging through heaven, earth, and hell; that is a very good idea, but better for us than for him, though I do not like the figure. But he does not *believe* that God the Holy Ghost is like a pendulum, attached to the throne, swinging through heaven, earth, and hell! I believe the Holy Ghost is the Spirit of God; but he believes that it is the eternal God—the infinite One—and to attach Him to the throne and swing Him down to hell, is very wrong. He says, that the three make one God, and if one were removed, then Jehovah is gone, and the universe is left an orphan. Very well! Let us see; they say that God died, "when God, the mighty Maker, died;" and Tertullian says, that God was not always a father, since he could not be a father until he had a son. My brother's constitution (creed) says, that Christ was made up of very God and very man, who truly suffered, was crucified, dead and buried. If God was dead, and he could not be divided, then the whole three were dead. He must account for this; we can not. Let him explain! He says the Old Testament Jews believed in the Trinity; but I answer, No. I would like him to quote the text. A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word "Elohim." A Trinitarian clergyman who stood by, replied, "Why that has reference to the three persons in the Trinity," when a Jew stepped forward, and said that he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange God in the synagogue.

The objection that the Jews do not believe in Christ, does not affect the argument; if they believed that the

Trinity was found in the word *Elohim*, they would admit it, whether they admitted that Christ had yet come or not. Barnes also gives up the divine nature of the Son; he acknowledges that the Nicene fathers did not admit the proper divinity of the Son, as they made Christ to be God of God; that is, one God, derived from another God. Thus Clarke and Barnes give up the Trinitarianism of the Nicene creed; and as brother Flood agrees with Clarke, he must give it up also. I will now proceed with my argument, showing their conflicting views of the Son of God.

Clarke says, "The conjunction of these two terms, Son and Eternity, is absolutely impossible; as they imply essentially different and opposite ideas."

"The enemies of Christ's divinity have, in all ages, availed themselves of this incautious method of treating this subject, and on this ground, have ever had the advantage of the defenders of the Godhead of Christ."

"This doctrine of the eternal Sonship, destroys the deity of Christ." "Now if this deity be taken away, the whole gospel scheme of redemption is ruined." "On this ground the atonement of Christ can not be of infinite merit," "and, consequently, could not purchase pardon for the offences of mankind, nor give any right to, or possession of, eternal glory." "The very use of this phrase is both absurd and dangerous." "Therefore, let all who value Jesus and their salvation, abide by the Scriptures."

Rev. Mr. C. L. Brown, member of the Eastern Genesee Conference of the M. E. Church, in a book sold by the M. E. Book Concern, in Cincinnati, says, in reply to the question, "Do you believe that Christ is the Son of God?" "Not in your sense of the term: he is every way equal with the Father; that—whenever the term Son is applied to his divine nature, it does not express such an actual relation as Father and Son, but is applied to him solely in view of his incarnation." Mr. Brown says, p. 36, "The merit of the atonement

depended not so much upon the extent of the suffering, as it did upon the character." "We believe that he brought to the work a human nature, free from moral taint—pure as that of Adam in pristine innocence; and in that spotless nature, fulfilled the law and made it honorable."

So that with them the sufferer on the cross is dignified by being called, as good as Adam; and his greatness is dispensed with for such goodness. Horror of horrors! A mere man as good as Adam, and yet Clarke says, that God will no more accept of man's blood—it can no more appease God—than swine's blood. 2 Sam. xxi, 10.

Albert Barnes, Presbyterian, agrees with Clarke, that the Son of God is not eternal or equal with the Father.

Barnes, Heb. i, "He was in intimate union with the Father, and was one with him in some respects; though in certain others there was a distinction. I do not see any evidence, in the Scriptures, of the doctrine of eternal generation; and it is certain that that doctrine militates against the proper eternity of the Son of God. The fathers of the Christian church, it is believed, held that the Son of God, as to his divine nature, as well as his human nature, was derived from the Father. Hence the Nicene creed speaks of him as begotten of the Father, before all worlds, God of God, etc. They held with one voice, that he was God; but it was in this manner. But this is incredible and impossible; a derived being can not, in any proper sense, be God." See also Rom. i. Yet, though Barnes here denies the eternity of the Son as impossible; yet, on John x, 34, he contradicts himself, by saying, that "Son of God is a divine title, implying equality with *God*." Thus, also, Barnes gives up all the Christian fathers, as not holding to the true and proper Godhead of Christ; but though holding him to be God, yet derived—that is, a derived God.

Thus both Clarke, the great Methodist commentator, and Barnes, the Presbyterian, give up the divinity of the Son; and Barnes gives up the proper Trinitarianism of the Nicene fathers; which my brother must also give up.

Wood, seeing that such views destroy all Trinity, says, that "Christ is the eternal Son of God"—and that, "if the personality of the Father, Son, and Holy Ghost be given up, there must either be three distinct Gods; or but one person manifested in three different characters;" and avers, that "He is the eternal Son of God, equal with the Father."—*Bib. Dic.*, published for the Methodist, etc., 1813.

Christ, however, says, "My Father is greater than I."

Wesley said, that he thought that his brother Charles expressed it best, as follows :

"From thee, in one eternal now,
Thy Son, thy offspring flowed,
An everlasting Father, thou,
As everlasting God."—Clarke on Luke i, 35.

Rev. C. L. Brown, says, "Who then was his mother? Who was his mother?"

Wood, says, "No man that doubts of his (the eternal Son) being the only true and most high God, can, in consistency with common sense, allow himself to be a Christian;" thus plainly unchristianizing my brother.

But *Clarke*, maintains that "If Christ be the Son of God, as to his divine nature, then, he cannot be eternal."

Wood, thinks that "a number of texts represent him as God's proper and only begotten Son, prior to all derivation of him."

Lutheran *Bib. Theology*, Storr & Flatt, etc., makes both the divine Son to be a created God, and also deifies the humanity, p 417. "The name, Son of God, is given to the man Jesus, because, according to the will of the Father, he is partaker of his divine perfections; inasmuch as the well beloved Son of the Father, who in consequence of (not his own self-existence) his very close union with him, (the Father) is himself God, etc., has united himself to the man Jesus in a union so close, that no other union like it, is to be found between God and any other man, and indeed any other creature."

Here we have the divine Son made God by his union

with God; and the man Jesus, by the union, becomes God; see p. 420; so that *this man* has *divine government*, divine honor, and is Lord of all—has all power in heaven and in earth, p. 421.

Note; thus they make the divine Son, God, by union with God—the human son God by union with the divine; and yet deny divinity to the Son altogether, and accuse each other of blasphemy for denying it: and next use the same irreverence to the Son.

Clarke, on John i, 1, refers to the Indian Trinity, as a duplicate of the creed.

Neander says, that “such a view is wholly at war with, and opposed to, Christianity.”—Neander, i, 573.

Wood; “How often is his character of Son plainly distinguished from his official character of Christ.”

Clarke; “The doctrine of the eternal sonship, destroys the deity of Christ. Now, if this deity be taken away, the whole gospel scheme of redemption is ruined.”

“On this ground, the atonement of Christ cannot have been of *infinite* merit, and consequently, could not PURCHASE PARDON! for the offences of mankind, nor give any right to a possession of eternal glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value Jesus and their salvation, abide by the Scriptures.”

Wood; “If Jesus be not the supreme God, he was a setter up of idolatry, encouraging men to worship himself; and *Mahomet*, who zealously opposed such worship, must be a valuable reformer.”—Clarke, on Luke i, 35, and Wood, on Christ, 248.

Note. We notice here, great irreverence for Jesus; if thus, and so is not the case, then Jesus was a setter up of idolatry—a noted blasphemer, and the Jews did well to crucify him.

MR. FLOOD’S Third reply:

My friend Summerbell, I am pleased to see, possesses a very good spirit, though he has been toiling through a

serious agony. Objects of distress always excite my sympathy. I am a very sympathetic man. In fact, I think it would be well to make the confession, that sympathizing with distress, as I do at all times, it would be so great an affliction to me, should my brother continue to make such calls upon my sympathetic feelings, that I know not how I should bear it; I hope, therefore, my brother will strengthen his nerves for my sake, that I may not be excited by any effects he may see fit to introduce. With respect to the arrangement for this discussion, I must repeat, that I stated the simple facts, this morning. I had no knowledge that this discussion was positively to take place, until I came within a few miles' ride of this town; my brother did not answer my letter; so I had not the slightest intimation that my brother Sumnerbell would be here. I am very glad that he is here, and I am quite happy that I am here too, and that we are all here. The points of argument, with this admission, that neither of us concede the subject, in the existence of the human nature of Jesus Christ, to his manifestations on this earth, here seems to me a clearly implied admission of the position assumed, that, Jesus Christ, whatever may be his true relation, possesses two separate and distinct natures. This is one point in the argument, and if designed for any thing, was designed by my good brother to be directed to this point. That two natures, whatever should be those natures, in the person of Jesus Christ, he took it for granted, is already acceded; now, if we can ascertain what these natures consisted of—what they really are—we shall accomplish one principal point in the investigation of this part of our subject. It is clearly to be inferred, that there was a nature of some description, which had a previous existence; it is here admitted, (and I think my opponent will not question it,) that Jesus Christ already possesses a human nature; that he was the son of Abraham, and the son of David; that he was the son of man, and that he was a man, not less than one hundred and fifty

passages in the New Testament, affirm, stating, in some form or other, the doctrine of Christ's humanity; the fact, that he was a man, is stated in phraseology sufficiently clear, that no other idea can be drawn from the language itself; and that he claimed to be a man, and as to his flesh united by kindred blood to humanity, in that human nature, as I showed in my previous remarks, he sustained an entire exemption from all evil, yielding a passive and actual obedience to the requirements of the divine law in the human nature, in connection with the divine nature; was qualified to become the captain of our salvation, and accomplish the work of human redemption, to redeem human nature by price and by power. On the one hand, he is the Son of God, united to human nature by blood, as well as by association; on the other hand, he was united to God by his divine nature, one with the Father in substance, and in power, and was capable, from this very consideration, to become a perfect Saviour, able to sympathize with the distresses of the human race, in their fallen condition; realizing at once their necessities, and on the ground of his absolute perfection as God, capable of meeting every exigency, and meeting its most extended demands; purchasing salvation for all them that obey him. He quotes Neander, Vol. ii, 372, and shows from this, that there were two parties at the time of the Nicene convention, by whom these articles, known as the Nicene Creed, were formed. At that time there were two parties; the one known by the name of Arian, the other by that of Trinitarian. However, he insists that the finishing touch, to Trinitarianism, was given subsequent to this; but then he tells us, that there was another party, supposed to be the dominant party; and then my brother goes on to suppose, that this was the Christian body; and that doubtless from that majority, the dominant party, the true Christian party, descended to the Christian church, as we have it at the present day. I will now direct your attention to Dr. Mosheim; we have a little account

here. The Arians denied the essential divinity of Jesus Christ, and the majority, who were, I suppose, of the Christian church, decided in favor of the Trinitarian party. Well now, if such a council should be assembled to-day, in this little city, composed of the majority, I question most sincerely, whether a production similar to the Nicene creed would proceed from such a body of men. Yet, he thinks, they were in the majority. We quote now Dr. Mosheim, p. 126, "For those who, in the main, were far from being attached to the party of Arius, found many things reprehensible, both in the decrees of the council, and in the forms of expression which it employed, to explain the controverted points; while the Arians, on the other hand, left no means untried to heal their wounds, and to recover their place, and their credit in the church; and their efforts were crowned with the desired success: for a few years after the council of Nice, an Arian priest, who had been recommended to the Emperor, in the dying words of his sister Constantia, found means to persuade him, that the condemnation of *Arius* was utterly unjust, and was rather occasioned by the malice of his enemies, than by their zeal for the truth. In consequence of this, the Emperor recalled him from banishment in the year 330,—repealed the laws that had been enacted against him, and permitted his chief protector, Eusebius, of Nicomedia, and his vindictive faction, to vex and oppress the partisans of the Nicene council, in various ways. Athanasius, bishop of Alexandria, was one of those who suffered most from the violent measures of the Arian party. Invincibly firm in his purpose, and deaf to the most powerful solicitations and entreaties, he obstinately refused to restore Arius to his former rank and office. On this account, he was deposed by the council holden at Tyre, in the year 335; and was afterward banished into Gaul, while *Arius* and his followers were, with great solemnity, reinstated in their privileges, and received into the communion of the church. The people

of Alexandria, unmoved by these proceedings in favor of *Arius*, persisted in refusing to grant him a place among their Presbyters; upon which, the Emperor invited him to Constantinople, in the year 336, and ordered Alexander, the bishop of that city, to admit him to his communion; but before this order could be put in execution, Arius died in the Imperial City, in a very dismal manner; and his sovereign did not long survive him." This was a political transaction, five years subsequent to the assembly of the Nicene council, by which were restored to Arius certain privileges that had been forfeited. Had it been our fortune to have lived then, we might have put in a plea for a little sympathy. But the times are changed. "Valens, on the other hand, favored the Arians; and his zeal for their cause exposed their adversaries, the Nicenians, in the eastern provinces, to many severe trials, and much suffering."—Mosheim, Vol. i, p. 127.

Here we have evidence of what the Christian parties were at that time. They do not seem to have been divided in the manner my brother appears to think. But, admitting that the Christian church was in the ascendant, we must believe that Christians were in favor of the Trinity, for the majority had given their sanction to the Nicene creed. He refers again to me, by saying, that he believed I had been engaged in quoting texts of Scripture from Mr. Jameson: "I pray you have me excused." Passages of Scripture were selected from different parts of the Old and New Testaments; I do not know that Mr. Jameson was consulted in the quotation of a single passage. My brother seems anxious that I should say something about the seven spirits; what that has to do with the question of the equality of Jesus Christ with the Father, I do not pretend to say; but a man of his perception may be able to discern, but not being able myself to perceive the association, I pass it over; I simply say, that grace is favor; it may be desirable to have the favor of all beings, in more favorable

circumstances than we are, and under the circumstances, the grace of the seven spirits ; this language was uttered by one under inspiration, who, of course, knew more of the offices of the spirits of the heavenly world than ourselves ; and hence, I suppose, it is strictly right that we should desire to have the grace, or favor, of all good beings, from the highest, even to the humblest saint that lives upon this earth ; this is all I have to say upon the subject at present, with respect to the offices of the spirit, as the great agent in carrying forward the designs of Jehovah, in heaven, and earth, and hell. I confess, I felt surprised that my brother should indulge in the kind of phraseology he employed ; I thought there was nothing irreverent in the illustrations I used. I represented by a figure, or metaphor, the agency, or the office of the Holy Ghost, in heaven, earth, and hell ; in one, as the source of rejoicing and triumph ; in the other, as awakening conversion and sanctification ; and in the third, executing the just penalties of the divine law ; and I pass with this allusion, that I would not willingly indulge in a single expression that could, by any possibility, be tortured into irreverence. He says, the Jews did not believe in the doctrine of the Trinity, and instances a minister who was threatened with expulsion from a New York synagogue, for pronouncing the word expressive of the Trinity ; he could not be tolerated on account of introducing the name of a strange God. Is he not aware that the Jews are infidels, every one of them, and that they have never ceased to reject Jesus ; “ that thou, being a man, makest thyself God,” is the ground on which they have predicated their rejection of him, and their consequent contempt for his person. I ask, did Christ once question their position, when they asserted that he, being a man, made himself equal with God ? Hear the language of inspiration : “ being in the form of God, he thought it no robbery to be equal with God ;” Christ thought it not robbery to be equal with God. So says the Apostle Paul, who thinking it no robbery to be equal with God,

he justified himself, and persisted in his course, though rejected by man upon this very ground ; but my brother is in error ; the Jews have changed their ground with respect to those passages that were regarded by their fathers as applicable to their messiah, since they have rejected Jesus as the true messiah ; see Isaiah 53. The character of the true messiah is presented by the Jewish church, up to the time of the introduction of Christianity, in these passages, which are applicable to their promised messiah ; but when they came to the conclusion to reject the Saviour, and to be infidel, then they found it necessary, that they might sustain their position against the invasions of the Christian church, which were continually thrust upon them, by quoting other authorities on that ground ; and what is wonderful, they have distorted those passages which apply to Christ, applying them to themselves ; and yet my brother comes up here and tells us, that the Jews do not believe in the doctrine of the Trinity, and would reject a person from their synagogues who would pronounce the name. I ask, Could a minister perform the rite of Christian baptism in a Jewish synagogue ? The very moment he uttered, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," he would certainly be treated in the same manner, as he who gave his influence, as to the meaning of a single word. We now come to the point that threw my brother into paroxysms of distress ; he quotes, "If Jesus is not the eternal God, he was a setter up of idolatry ; and Mahomet was to be preferred before him ;" this language was used in reference to Jesus Christ, if he were not the eternal God. I took it as from Clarke ; this seems to give the brother a good deal of trouble ; but does he not read, "Thou shalt have no other gods before me ? God is a jealous God, and will not suffer his worship to be given to another." Again, there was an occasion when a being of exalted character, from his appearance, was about to receive acts of devotion at the hand of a servant of God ; namely, from

John, in the Isle of Patmos; the evangelist would have fallen down to worship him, but he was rebuked at once; "See thou do it not, I am thy fellow servant;" and though I appear to thee, as a being tangible to your sense, and superior in glory to anything you have previously beheld, I am not God. These brighter rays that you see around me, are the tokens of my heavenly triumph, and surround the redeemed in the Heaven of heavens; they are not my own, but borrowed rays from the Sun of Righteousness, by whose blood I have been fitted for this exalted state. I indulge in this paraphrase on the passage: I am not a proper object of worship—see that thou do it not. Did Christ treat his worshipers in this manner? Did the human nature create the just jealousy of Jehovah against any other being? In the person of Jesus Christ, dwells the fullness of my God, bodily; he is an object of my devotions, for in him dwelleth all the fullness of the Godhead, bodily. But the manner of this worship, will be a question to be examined hereafter. My opponent quotes from Jameson, and says, if Christ is not God, he was an impostor; this, of all things else, seems most deeply to penetrate the soul of my good brother; that he could use such language with regard to Christ; and he says, if Christ is not God; but then, if he is God, it does not turn out that he is an impostor. These little if's, have a great deal to do in determining serious questions; if, and if, materially alters the case.

MR. SUMMERBELL's Fourth address:

"If," and "if," says my brother Flood; but I leave it to you, my friends, whether they would not have been more Christian in saying, "If Jesus Christ be not the eternal God, *we are mistaken*," rather than saying, "if he be not the eternal God, he is an impostor." This would have been a great deal better. There is a good deal hangs upon this little "if," as my brother intimates; but *I* would not hang upon if's at all. He quotes, "God

was in Christ, reconciling the world to himself." I do not see that this proves anything for my brother. Yes, God was in Christ. "It is not I (said Jesus) that do the works, but the Father that dwelleth in me." He should prove that God *was* Christ, and that Christ was God; not that God was *in* Christ; that is my brother's business. Because a man in Revelations refuses to let John worship him, my brother thinks there is a discrepancy in my worshipping the Son of God; but I can not see any. I am willing to obey God, and run all risks. The Decalogue says, "thou shalt have no other gods before *me*;" it does not say, "ye shall have no other gods before *us*." This *me* ungod the "other two persons," for the three persons do not speak and say "us," but one, *me*. He says the Jews reject Christ; but it is on the word "*Elohim*," and not on Christ, that they were arguing. He said that the Jews were Trinitarians, and, if so, they would have acknowledged the Trinity in *Elohim*, whether they acknowledged Christ had come or not. I did not bring this forward as a proof on the question, but to show the opinion of the Jews on the word *Elohim*, in answer to my brother's appeal to them. My brother says that the Apostle Paul affirms that Jesus Christ was equal with God, and he will leave it for me to settle with the Apostle; but I have no controversy with the Apostle. No! I proved from Dr. Macknight that Paul did not say that Jesus was equal with God, but that it was the translators who said it. So there is nothing to settle between Paul and me. He again joins with the Jews on John x, 34, where they accuse Christ of making himself equal with God; but Jesus repelled the charge, saying, "Many good works do I show you, for which of these do ye stone me? and they said, for a good work we stone thee not, but for blasphemy; and that because that thou, being a man, makest thyself God, for *he said I am the Son of God*. And Jesus answered them, Is it not written in your law, I said ye are gods? if, therefore, he called them gods unto whom the word of God came, and

the Scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?" Jesus told them plainly that he only claimed to be the Son of God. You see my brother should remember these things. He said the Jews are infidels; I admit it; I did not quote them as authority, but he appealed to them against me, and joins them in saying that Jesus made himself equal with God. My brother accuses us of being Arians, and of persecuting, (he quotes from Mosheim, i, 109). I quoted from Dr. Neander that we were not Arians; this is higher authority than Mosheim; his work is eminently better and a later one. I now refer him to Mosheim, Vol. i, p. 109. Maclaine, the learned translator of Mosheim, says of those who accused Eusebius, of Cesarea, of Arianism, "All, however, that these writers prove, is, that Eusebius maintained that a certain disparity and subordination subsisted between the persons in the Godhead. If we suppose this to have been his opinion, it will not follow that he was an Arian, unless that word be taken in a very extensive and improper sense. Nothing is more common than the abusive application of this term to persons who have entertained opinions opposite to those of Arius." My brother falls into the same error, and calls us Arians. The larger party, at the Council of Nice, was not Arian. I refer him again to the party there represented by Eusebius, of Cesarea, in Palestine, who held our views of Christ. My brother, all along, instead of following me, has been leading off in affirmative propositions; thus, instead of reviewing my speech, he calls me off to correct him. I have read to him from Dr. Barnes, against the Trinitarianism of the Nicene creed; that it destroys the deity of Christ altogether. Clarke denies the Trinitarianism of the Nicene creed, also. Now, if they were Trinitarians, would they have drawn up such a creed as they did? My brother wants to know how they came to draw up such a creed as they did, if they were Christians? I will tell you; it was by the influence of the Emperor; he laid his heavy

hand into the scale. That was what made the majority. He again intimates that they were Arians and persecuted. When he speaks of us as Arians, just set it down for nothing; the Arians were of a different school. I do not wish to father their sins; we have enough of our own. He says, Christ paid the price to redeem us. Did he pay it to God? or whom did he pay? Did God receive the amount for our salvation in suffering? My brother gets up making fun of the feeling I manifested in relation to the sufferings of the crucified Jesus, and the severe language used against him by Methodist authors. I shall leave my brother to have all the fun to himself. He says, that I admit that Jesus had two natures. No! I alluded to his own doctrine in speaking of two natures; that it could not have been the human nature that came down from heaven before it went there, nor the divine that came not to do its own will. But his argument claims not only two natures, but *two beings*—two whole natures—one whole God, and one whole man. There may be two natures in a block of wood; but two persons, one an eternal, infinite God, and the other a finite man; one existing from all eternity, a being without beginning of days, the other a man a few years old, are not two natures merely, but two beings. I have thus answered my opponent. I will now resume my argument on the contradictions among orthodox ministers upon this doctrine.

Dr. Jameson, the able expositor of the XXV Articles, whom my brother has here with him, and approves, says: "If Jesus were not God, the authors of the Gospels and the Epistles must have adopted a very dangerous style." "To the Jews Christ constantly proposed himself as the very and eternal God." P. 78.

Jesus said: "I ascend to my Father and to your Father, to my God and to your God." John xx, 17. "If I honor myself, my honor is nothing; it is my Father that honoreth me, of whom ye say, that he is your God." John viii, 54.

Jameson says: "If he is not the true God, Christ him-

self, as well as his Apostles, must have practiced the grossest possible deception, and are therefore unworthy a name in the history of the world." Ib., p. 79. That is, if my creed be not true, then I am not mistaken; but Christ practiced the grossest possible deception, and is unworthy! &c.

Wood says: "If Christ be not God, the Jews did well to crucify him as a noted blasphemer that made himself equal with God." Art. Christ.

Jesus still said: "My Father is greater than I."

Wood continues: "Then they did well to persecute his Apostles, who represented him as the object of worship."

The Apostles said: "To us there is none other God but one; for though there be that are called gods, whether in heaven or on earth, as there be lords many and gods many; but unto us there is but one God, the Father." 1 Cor. iv, 4-8.

What words are these? If—if our conclusions are not true, then Jesus was a blasphemer. Thus the Son of the living God, the only begotten of the Father, full of grace and truth, the Judge of quick and dead, is tried by the Methodist ministers, on the charge, that unless he is the eternal God, he was a noted blasphemer and a setter up of idolatry, and that the Jews did well to crucify him; and Mahomet is chosen in his stead. They do not say, if Jesus be not the eternal God, then *we* were mistaken. Oh, no; they are orthodox! But, then, *he was mistaken*—he was a setter up of idolatry, and the Jews did well to crucify him. My dear brother! in what company are you? Dear friends! sweet friends! can you fellowship such a system? You may have thought formerly that it was only Christ's followers, a poor despised company of Christians, who were cursed; but here you see Christ and his Apostles are not spared! No allowances are made for the mistakes of fallible men! But if our creed is not right, then Jesus was an impostor, a setter up of idolatry; the Jews did well to crucify him, and to persecute his Apostles. Do you not remember

that it is written of some, that they have crucified the Son of God afresh, and put him to an open shame? And does not this look like its fulfillment? Can you not see him even now wounded? See his hands bleed again in the palms, and see the blood oozing out of his feet? See the purple tide flowing out of his side, running down to the ground? See his temples all torn again with the thorny crown? See them smite him with the palms of their hands? See them spit in his face, and reject him? Hark, hear them say, "If Christ be not the eternal God, the Jews did well to crucify him!" Does not the Spirit whisper in your hearts, "This doctrine is Antichrist, which denieth the Father and the Son?" Jesus is again rejected and set at naught! Upon his back again are seen the furrows of the cruel scourge. Shall we ask him, what are these wounds in thy hands? Then shall he answer, "Those with which I was wounded in the house of my friends." Zechariah xiii, 6.

Yet Jesus, most blasphemed and rejected, still prays for them, "Father, forgive them, they know not what they do." Still they cry—those who thank God that they are not as other men—and look upon others with pious horror; they say, "If Jesus was not God, the Jews did well to crucify him, and to persecute his Apostles!" And these are the great men in the Methodist church: Wood, of the Bible Dictionary; Mattison and Brown, the exterminators of heretics; Jameson, the able expounder of the XXV Articles; Clarke, the great commentator; and Bishop Watson, the oracle; and these have differed no more from Barnes, the great Presbyterian, and Stoor and Flatt, the Lutherans, &c., than among themselves.

I do not like the use of such language concerning Christ. It does not look as though they revered him enough. I do not wish to be hard on them, but we should not defend such a system of religion. It does not exist in their hearts but in their heads; but called orthodox it passes current, even though it lead men to speak

thus of Christ. I say with Jesus, "Father, forgive them, they know not what they do."

I will now present forty-four sentences, proving that Jesus Christ is distinct from God in person.

1. Christ is God's.
2. He is God's Son.
3. He is God's sent.
4. He is God's servant.
5. He is at God's right hand.
6. God gave his Son; but the Son did not.
7. God has a Son; but the Son has not.
8. God is the Father of Jesus Christ; but the Son is not.
9. God is invisible; but the Son is not.
10. God has no body; but the Son has.
11. Their God is three persons; the Son is but one.
12. God never prays; but the Son does.
13. God is not a mediator; but the Son is.
14. God has no Father; but the Son has.
15. God never gives thanks.
16. God is never second.
17. God has no God.
18. God never sacrifices his own will.
19. God does not receive his words from another.
20. God does not receive his power of another.
21. None creates, saves, or judges, by God.
22. Nothing is unknown to God.
23. There is nothing that God can not do of himself.
24. God will never be subject to another. See 1 Cor. xv, 34.
25. God was not a sacrifice.
26. God was not scourged, spit upon, or buffeted.
27. God did not bear his cross.
28. God never forsook God.
29. God did not come out from God, nor ascend up to God.
30. God never said, My Father is greater than I.
31. God did not receive his life of another.

32. God was never sent by another.
33. God was never dead, nor buried.
34. God performs all his own works in his own name.
35. God never looks up to another.
36. God never became poor for our sakes.
37. God was not made a little lower than the angels.
38. God is never called the angel of God.
39. God is not at the right hand of God.
40. God is not the Lamb of God.
41. God never offered himself to God.
42. God never made satisfaction to God.
43. God is not a man, neither the Son of man.
44. God is supreme, the Father of all.

I hope that my brother will take up each of these forty-four arguments, each one of which shows that Jesus Christ is distinct in person from God, and, consequently, can not be the God that he differs from. If I produced no more than one discrepancy, he would be bound to clear it up, or to renounce his system; but here are forty-four, and we can produce hundreds and thousands of texts to the same import.

Let me now call your attention to God, as revealed in his word. The universe of worlds rolling on high, reveals his glory. Day unto day uttereth speech; and night unto night showeth knowledge. Every atom of creation—every star sparkling on high—proves his wisdom, power, and goodness.

1. Though God has never been seen.

2. Yet the universe will continually *remind* us of his existence.

3. The *glories* of the shining worlds, and the adaptation of nature to all our wants, *prove* his goodness.

4. The *vastness* of creation proves his *power*.

5. Every *atom* of the physical, with every intelligence of the spiritual worlds prove his wisdom. And,

6. The perfect adaptation of all, proves his unity.

Nine proper names belong to God, viz:

1. *Jehovah, Jah, Ehejah*; are three denoting *self-existence*.

2. *El, Eloah, Elohim*: are three denoting his *power*.

3. *Adonai, Shaddai, and Jehovah Tsebaoth*; are three denoting *government*.

These are generally translated *Jehovah, God, and Lord*.

God's power is called omnipotence; his wisdom, omniscience; his goodness, blessedness; his universality, omnipresence; and the perfection of his nature, infinity. He is unequalled in *majesty, glory, power, and eternity*. *There is not a being in the universe but is dependent on him for LIFE, HAPPINESS, POWER, and all that they enjoy; while God is independent of all, underived, unbegotten, uncreated, uncaused, self-existent, independent*. As is the difference between any given *distance or quantity, and infinity*—between any given time and eternity, such is the difference between the *most perfect created being* in the universe, and the supreme Being. Yet as the insect of a day supposes time to be eternity, and mortal man to be God; so man, in his turn, is ever inclined to worship the greatness which dazzles his intellect; and to imagine that power supreme which he can not comprehend.

That there are intermediate *principalities, and powers, and thrones, and dominions*, the great Book of heaven clearly informs us. And that we might, ere this, have become better informed upon this *infinitely interesting subject*, had not the key of knowledge been removed by priestcraft, no informed mind can doubt. But *reason* has been denounced as fit only for skeptics; and *investigation*, as sapping the foundation of truth.

The philosopher, unless willing to be denounced and burnt as a heretic, must crucify his understanding to Justin, or Athanasius, or Calvin. And yet, we doubt not, but that even persecution has been overruled to our good. Had John Bunyan not been persecuted, he would

not now have been known. His Pilgrim's Progress was written during his twelve years' confinement in prison for heresy. It is the bruised rose that imparts the sweetest fragrance; and the blood of the martyrs was the seed of the church. Eighteen hundred years ago they led to be *crucified* one whom the chief priests called seditious and a blasphemer; but the effects of his death, each succeeding year, cause great joy in heaven, and great terror in hell; *for the blood of that just One is saving the world*. It must needs be that offenses come; but *woe* unto that man, of whom the offense cometh. Institutions of learning are erected; colleges are built; seminaries founded; the dead languages are studied; the fields of science are explored; and students over the midnight lamp, pray to heaven for aid, and seek for the deep things of God, and yet, are forced to submit to have their intellect chained to the chariot wheels of past generations, and to receive such homeopathic doses of knowledge as our stringent forefathers had obtained, or chose to communicate, and deigned to deal out to us as articles of faith. Every phrase concerning God—every phrase concerning the Son—every phrase concerning the Spirit—every phrase concerning angels, has become stereotyped. The supreme majesty of Jehovah must be worshiped under the barbarous appellations of Triune; Blessed Trinity; Three-one, God-man; Second Person; Third Person: while Omnipotence, Omniscience, and Omnipresence, become the most common household phrases. The time once was, when a Moses, or Joshua, in approaching the heavenly majesty, took off their shoes; the time has since been that those who would thus dare investigate a manifested deity, would *put off their lives*. These people have considered "ignorance as the mother of devotion,"—devotion to a priest,—a golden calf, or to the Virgin Mary, or patron saint.

In consequence of this interdict on the knowledge of God, man has been driven from the most sublime subject of religion or philosophy; and the contemplation

of heavenly subjects has been rendered uninteresting, and essays upon that subject *tame*, *jejune*, and *monotonous*, while innumerable passages of Scripture, of most vital importance, are abandoned as unintelligible. Ignorance has crushed the rising thought; bigotry has usurped the throne of knowledge; and truth has been sacrificed to superstition.

MR. FLOOD'S Fourth reply :

This is the closing argument of the afternoon. The first point, I believe, to which I have to invite your attention, is with regard to the assertion of my opponent, that the majority of the Nicene council, were not this body of Christians here, but a similar body, representing the same views, and this is constituted with the Trinitarian creed, published by the council, staring him in the face. He does not assume that it was this body of people, but one holding similar sentiments; and that this constituted the majority of the party at the time of this council. With regard to the two natures in the person of Jesus Christ; he seems now rather desirous of getting free from the position, which I stated in his words, "neither of us said he believed that the human nature of Jesus Christ existed in heaven, prior to his manifestation in this world;" this is an acknowledgment that there was another nature, which was not human, and that that which was not human, had existed prior to its manifestation on this earth; and I know this position to be occupied by those entertaining similar views to my brother. There is one point to which I would direct your attention; if there be a difficulty involved in the fact that there is one God, and that that one may be composed of three persons; is there not an equal difficulty involved in the fact that there may be two natures in Christ, and that one may be composed of two different persons? for he insists that it is a mere quibble in me, to say that the human nature of Jesus Christ does not constitute a separate person; I assume, on the contrary, that he took upon

him a nature, and identified with his person, making a union with his person, and that nature which he took upon him was human, making with him, two separate and distinct natures, a manhood, and Godhead; this is the position which I occupy, and the position which I have stated from the first; and if difficulty be involved in the fact, that the Godhead is possessed of three persons, equal in substance, power, and eternity, is there not an equal difficulty involved in the fact, that Christ had an existence prior to his manifestation in the flesh, and that his human nature was not manifested prior to his appearance, and that in Christ existed two persons, a divine person, and a human person? I assume, that Christ has authorized us to treat the subject in this light; he intimated the existence of a manhood and a Godhead, in his nature, in his language to the Jews, in John, viii, where he says, "before Abraham was, I am." *Calmet's* explanation of this passage is, "I existed before the time of any merely human creature; you Jews perceive the man Christ Jesus, which has appeared to you, which ye think ye know; but beside this outward person, there is a divine nature, which subsisted in my person; before Abraham was, I am." Abraham saw him, treated him as a Saviour, and predicted his coming into the world. I give the preface of the learned *Calmet*, rendered by *Clarke*, but from memory, however: he inquires, "Whether there might not be two natures in a stick of wood?" By submitting it to chemical analysis, it is possible, this might be ascertained to be the fact; and he thus designs to pass off these very serious difficulties of the human and divine nature, with this supposition. The word Trinity, I admit, does not occur in the Scriptures; and I have no knowledge of the term 'Divine Son of God,' occurring in the Bible; if it occur, it is an exceptional term. I meet with the term, Son of God; the disciples referred to him that spoke to the waves, as a divine being—not only as a divine being, but as God in the highest possible sense; and, hence, I insist, that

in view of those passages, that while in his human nature he claims equality with the Father, and was entitled to it; then, of course, there is a propriety in using such terms as we do, in regard to the Trinity. My opponent refers to some forty arguments, which, he believes, make it impossible, that Jesus Christ could have been God; and he does hope that the brother will follow him. Now, if I have not been laboring to follow him, I know not what I have done; I have regularly taken his arguments in the order in which they were submitted, and attempted to answer them. God, he says, has no body; but the Son has a body. He set out, this morning, with the assertion, that God had a body, and had become visible to Moses; and now he assumes that God has no body, but Christ has a body; here Christ is not God. Well now, if this prove anything, it proves too much; he is not God, for his God has no body. Now, I assume, that God, as God, existed without a visible body, and that he might have so existed to all eternity; but God did descend to take a visible body, in connection with Jesus Christ, as a temple. Thus in this temple of humanity was embodied the Godhead, for the express purpose, as we showed, for the redemption and salvation of our race.

He said, God does not pray, but the Son does; therefore, he cannot be God. Now it is strange, that in the face of our position, so clearly defined, he could so impose upon his own mind, as to pass this off as an argument. We have nowhere asserted that the human nature of Jesus Christ is God. No Trinitarian ever assumed that the human nature of Jesus Christ is God, but that the Word, Logos, which was in the beginning with the Father, was God, and is God; and the distinction must be maintained. We hold, then, that the human nature, in its inferiority, in its subjection to the Father, is dependant upon the Father; it was a medium through which blessings, and glory, could be conferred on our fallen race; it was the medium of communication between both God and man; Christ in his human nature associated

with the divine nature, holding communication with the divine nature; and for this express purpose and design, a union was constituted between God and human nature—took upon himself not the nature of angels, but the seed of Abraham, and was found in fashion as a man—became obedient to death, even the death of the cross. He quotes 1 Cor. xv, 22, where “Christ is subject to the Father,” then shows that the Son submitted to the Father, that God may be all in all. Here is a closing up of the mediatorial reign of Jesus Christ; judgment is set, and the condition of humanity is sealed for ever; he that has been the mediator, now becomes the judge. The Son has been subject to the Father; but now humanity, in the person of Jesus Christ, holds communion with the Father. During man’s probation, mercy triumphs; justice is stayed; vengeance is withheld; the day of mercy is extended to the rebel; to the hell-deserving, Christ is our surety in presence of the Father, for he ever liveth to make intercession for us. This is the point then. Then shall he cease to appear in his vesture dipped in blood. Now he ceases to exercise his office of mediator; he becomes judge of quick and dead. The resurrection of Christ was the triumph over his enemies; the accomplishment of his glorious designs, and execution of the judgment of heaven upon those who continue unbelievers. Now hear the command of Revelation: unto the Son he says, “thy throne, O God, is forever and ever.” Mark it. I will just turn to *Dr. Barnes*, p. 58, “A throne is the seat on which a monarch sits, and is here the symbol of dominion; because kings, when acting as rulers, sit on thrones. Thus a throne becomes the emblem of authority or empire. Here it means, that his *rule* or *dominion* would be perpetual, or ‘for ever and ever;’ which assuredly could not be applied to Solomon. The phrase, ‘O God,’ could not be applied to Solomon; but applied to the Messiah, it proves what the apostle is aiming to prove in that he is above the angels.”

Thus a throne becomes the emblem of authority or

empire; and the position first occupied, that his reign would be everlasting.

My brother intimates that there is very little originality about me. Well, I suppose the condemnation is a just one; I am not disposed to call my good brother's judgment in question—and if he manifests a little more originality, and ventures out a little further on his own authority, I will do my best to follow him. God has no equal. Philippians ii, 5, "Let this mind be in you." "Thought it not robbery," &c. Now, the brother desired that Christ and his brethren might not disagree. Well, let that expression pass for what it is worth—I will leave him, and Paul, to settle the difficulty; "Christ thought it not robbery;" but he says that God has no equal, can have none; now it does seem to me that a very serious difficulty has arisen between Paul and my brother Summerbell, and I leave him to settle the difficulty with Paul, at his leisure. John v, 17, "My Father worketh hitherto, and I work;" he was equal with the Father, and on this account the Jews undertook to stone him,—they rejected him on this account. John x, 30, "I and my Father are one." This was the position assumed by Jesus. They had assumed the equality of Jesus with the Father from this very position; but the brother labors to explain it away. In the passage quoted from John, I have shown that the Jews understood, that when he assumed to be the Son of God, he made himself equal with God, and on this account they were disposed to stone him; thus it was no relief to them, when he said, "I am the Son of God." John x, 37, "If I do not the works of my Father believe me not; and if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me, and I in him." Now here are two motives so fully expressed, that there can be no equivocation respecting it. With these remarks on the unity of the essential equality of Christ with God, let us now advert to the charge, that we have not followed our opponent, with the exception of a single point, of running over

each of his forty-four arguments; we believe that they have answered all that has been advanced; his forty-four arguments remind me of a poem that was written, containing forty-four verses; but it so happened that every stanza had precisely the same words; and so with my brother's arguments;—when one was answered, the whole was answered; here I deem it unnecessary to spend time in answering, singly, the long catalogue that has been presented. Notice the assumption of Christ to *Philip*, John xiv, 9, "Have I been so long time with thee, and hast thou not known me, Philip?" Hebrews i, 3, "Who being the brightness of his glory, and the express image of his person, who upholdeth all things by the word of his power." Here, Christ is declared to be the brightness of his Father's glory, and the express image of his person; in this way he is made manifest to the world, as the Father revealed, and the only revelation of the Father that has ever been made to the world. The remarks of Mr. Barnes are very appropriate:

Barnes, p. 26. "The sun itself we do not see; the beams that flow from it we do see. The meaning here is, that if God be represented under a luminous body, as he is in the Scriptures, (see Ps. lxxiv, 11; Mal. iv, 2,) then Christ is the radiance of that light—the brightness of that luminary."

Here God is represented under the image of a luminous body; Malachi iv, 2; "And unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." This language also accords with John xiv, 9, in the person of Jesus Christ, in the way that would not have been possible, had he not been one with the Father. Matthew xi, 27, "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Now whatever is revealed to us of God the Father, is revealed to us through the Son; through him the rays, so to speak, of divine nature, are manifested to the world;

now the claim set up by you, my brother, that Christ and the Father can not dwell in one person, seems to be entirely invented; the language of Christ, and the language of the Apostle, will admit of no other fair construction; the equality of Christ with the Father is also to be inferred from these appellations that are given to Christ; 1st John v, 20, "And we know that the Son of God has come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ; this is the true God, and eternal life." What could be more pointed than this? Jude i, 23, "To the only wise God, our Saviour, be glory, and majesty, dominion, and power, both now, and forever." If that does not declare the essential equality of Christ, with the Father, in substance, in power, in glory, and in eternity, I know not what language could. Revelation xvii, 14, "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings." Revelation xix, 13, "And he was clothed with a vesture dipped in blood, and his name is called the Word of God." Rev. xix, 18, "And he hath on his vesture, and on his thigh a name written: King of kings, and Lord of lords." Rev. xxii, 13, "I am Alpha, and Omega, the beginning, and the end; the first, and the last." Of what being could this be asserted, I am the first, and I am the last, but of God? Can such language be applicable to any other? by what created or descended being, could it be assumed that he was the first, and the last? this agrees with the language of the apostle, where he says, "Thou art the same, and thy years shall not fail; but those who press on to destruction, and will not be under his direction, and authority," he says, "as a vesture shalt thou fold them up, and they shall be changed;" but change is not to be inferred, with regard to Christ; he is unchangeable, immutable; he is the same yesterday, to-day, and for ever. Barnes, p. 43. "The apostle says, *Thou art the same. Thou wilt not change and thy years shall not*

fail. Thou wilt exist for ever unchanged. What could more clearly prove that he, of whom this is spoken, is immutable? Yet it is undoubtedly spoken of the Messiah, and must demonstrate that he is divine.

MR. SUMMERBELL's Fifth address :

Kind friends—We are happy to address you again this morning, and happy that we have such a pleasant feeling manifested in this discussion. I think that my brother loves me a little better than when we first met here; and I am sure that I love him more. If the love increases, it will be a happy discussion indeed.

My brother quotes the text, "I have power to lay down my life," etc., to show that Christ had great power, and hence, must be God. But Jesus says, "this commandment have I received of my Father." I want my brother to remember this point, viz: Jesus received all power of the Father. My brother now states plainly, that he has but a human sacrifice. The Christians have been preached against, by Trinitarians, for years, erroneously charged with having only a human Saviour—a human sacrifice. But now, my brother has renounced all idea of a divine Mediator. He denies the eternal Son; that is, positively denies that the Son is God, or divine; and consequently, by his own showing, he ought not to worship him. But the angels of God worship him, and worship him as the only begotten Son. Heb. i, 8. I want my brother to clear up this passage. He now has but a man mediator; all the person he has between God and man, is simply a man. A man to make an infinite atonement; a man for a sacrifice; a man to trust for salvation; and yet, the Scriptures say, "cursed is he that trusteth in man, or maketh flesh his arm!" Perhaps my brother will not trust in this man, with "delegated power," as he expresses it. I do not know, but it is all the security he has. What will he do? Our Trinitarian friends have always contended that Christ must be omniscient, to be able to judge the world; but as a man, he

could not have been omniscient; and the *Son* is only man, Clarke says, and my brother agrees with Clarke; consequently, the second person in the Trinity is only a man, and they baptize in the name of the Father, of the Holy Ghost, and of a man. He divides Jesus into God and man; but still it is the man that died for him, suffered for him, and was crucified for him. A man is his mediator; it is a man that pleads in heaven for him. It is a man, according to my brother, to whom God says, Heb. i, 8, "Thy throne, O God, is for ever and ever." And now, I want to know whether my brother will worship *this man*, that does so much for him; bleeds for him, suffers for him, mediates for him; or whether he only worships a part of his Jesus; and if so, what part he can worship and not be idolatrous? How far can he go? How can he tell just where he must stop? Where do we cross the line in worshiping Jesus, and become idolaters? Let my brother define; for it is a dreadful thing to be an idolater.

He says that the man Jesus does all this for him simply as man. Perhaps he will ask me if I do not believe him to be man. I answer, yes, but not "very man," as per creed. But the second man is the Lord from heaven, 1 Cor. xv, 47—no "mere man"—no "very man;" it is no simple humanity with me, but the Lord from heaven. You can not help noticing my brother's manner in making quotations. If he goes to Mosheim, he is in danger of destroying all his argument by reading a *line* too much. You all noticed how he came near losing all his argument, by a line too much from Barnes; and refuted all that he said, with reference to John x, 34, by quoting the *whole* verse, through mistake. He quotes "I have power to lay down my life," and stops short, for if he finished the sentence, it is, "this commandment I received of my Father;" so my brother is obliged to cut it off, to save his argument. Should we not abandon a system which we would thus destroy by quoting a text too much, or even a whole text?

I will now go on reviewing his texts of Scripture, and it will be better for him also to follow me, instead of going off on affirmative propositions, as he is constantly doing. He quotes 1 John v, 20, "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, (even) in his Son Jesus Christ. This is the true God, and eternal life." Now, John says that Jesus has given us this understanding that we may know him that is true; so as Jesus is a good commentator, we will go to him. Where, then, does he give us this understanding? See John xvii, 1-3, where Jesus says, "Father, this is life eternal, that they might know *thee* the only true God." Jesus then says that the Father is this only true God; but my brother contradicts him, by saying that the Son and Holy Ghost are just as much the true God as the Father. Now were I, on coming into this place, to inquire for a blacksmith, and one were to inform me that Richard Roe was the only blacksmith in the place, and another were to tell me that two other persons were just as truly blacksmiths as he, surely the latter would contradict the former. And precisely so does my brother's theory contradict the Saviour on this text.

1. My brother quotes Rev. xix, 16. "And he hath on his thigh a name written, KING OF KINGS AND LORD OF LORDS," and says that he is called the *word of God*. But God is not called "*the word of God*." My brother quotes texts on my side of the question, and I am willing to let him have all that he can gain from them. Jesus Christ is the word of God, the Lord of lords, and the King of kings.

2. My brother next quotes, *I am Alpha and Omega*. Who is Alpha and Omega? (See Rev. xx, 9-13.) Wesley says that Jesus Christ being Alpha and Omega, signifies that he is the beginning and end of the Gospel dispensation, or as the Apostle says, "the author and the finisher of our faith." Not the first and last being that will exist. All your creeds say that Christ is the Son of

the Father ; and Clarke says that if he is the Son of God, the Father must have been prior, and of necessity superior to him. Luke i, 35. Now if the Son was the first, then he existed before the Father, and if he is to be the last being that exists, then must not only all angels and men be annihilated, but also the Father and the Holy Ghost. God himself must cease to exist. These texts have nothing to do with the subject, and my brother does not understand them.

3. He says that Christ is unchangeable. But his God cannot be unchangeable, if, as he says, "God had existed from all eternity without a body, but that he finally took a body ;" for this implies a very great change.

4. My brother has now admitted that God has a body. But his creed, or constitution and Discipline, says that God has not a body. Here he abandons his creed and gives God a body. This makes great havoc of the creed, which he promised to defend !

5. He next quotes John xiv, 9. "He that hath seen me hath seen the Father." But, I ask, what did Philip see ? The invisible spirit or the outward body ? Did he not simply see the "man"—very man—as my brother calls it ? No man hath seen God, at any time, or can see him. What did Philip see, according to my brother's theory, but the human nature ? Those visible eyes, cheeks, lips, face ; were they God's ? Did Philip literally see the Father ? Did he even see the inward, invisible spirit ? Or did he only see this as manifested in the flesh ? My brother felt this difficulty, and went to Barnes for help. But here again, help failed him, for Barnes agrees with us. He says, "hath seen the Father" cannot refer to the essence of God, but to the manifestation of him." The Son of God is the manifestation of God in the flesh, the brightness of his glory and the express image of his person. Heb. i, 3. As at the decline of day, when the sun is sinking behind the western hills, while standing upon the eastern shore of the glassy lake, you see, deep down in its crystal waters,

the image of the sun—yet not another sun, but the brightness of its glory and the express image of its appearance—so do we see God in Jesus Christ. And thus the fathers were wont to speak of him—and thus we also regard him.

6. My forty-four arguments, my brother answers barely by relating an anecdote of a man who wrote forty-four stanzas, all just alike, so that to read one was to read all. But I leave it to this intelligent audience, whether my forty-four arguments were not forty-four distinct propositions. And now, I demand of my brother to either answer them, or to confess his inability to do so.

7. On the prayer of Jesus, John 17th chapter, my brother says, that it was the humanity of Jesus praying to the divinity. Does he find this in the Mormon Bible? I am sure that it is not in ours. Surely, if he can get along so well without a Bible, it was all folly to give him a Bible. What need has he of a Bible, when he can find so much of his religion outside of it? But let us now have a sample of his interpretation of Scripture. It was the humanity, he says, praying to the divinity, that is, to God; but God and Christ are but one person, he says, consequently, Christ's prayer was to his own person, and equivalent to saying "O myself, glorify myself with myself, with the glory that I myself had with myself before the world was." John chap. xvii. Did Jesus pray to himself? Did humanity have glory with God before the world was? Verse 22d, "The glory which thou gavest me." Did God give his glory to the humanity—to a creature?

Indeed my brother says, that I at first said that I believed that God had a body, and that I now say, that he has no body. No! I quoted Exodus, xxxiii, 23, to show that the creed contradicted God. The creed says, God has no parts: but God said to Moses, "Thou shalt see my back parts." It is God, and not me, that my brother's difficulty is with. The question, in this discussion, is not on what I believe, but what my brother believes. Is

his creed right? He quotes John x 34, to prove that Christ is equal with God. Here the infidel Jews said that Christ made himself equal with God, but Jesus denied it, showing that those to whom the word of God came, were called gods; while he only said that he was the Son of God. But he says, that Paul says, that Christ is equal with God; and wants me to settle it with Paul. No; Paul did not say so, but the uninspired translators; as I proved by Dr. Macknight; authority which he dare not deny, and of whom I ever wish to speak with profound respect; *isa* signifies likeness; not *ison*, equality. Phil. ii, 6. Therefore, my brother must settle it on his own side of the house. I wish you to remember that I do not give my own exposition of texts, but the very highest authority on the orthodox side! Heb. i, 8, he says that the Son is not eternal. What then means the expression, "Unto the Son he saith, thy throne, O God!" Let my brother settle this. I never degrade my Saviour by calling him simple humanity—very man—human nature! He does, and he should account for this. How is it that a *man* is called God?

Acts xvii, he quotes that God will judge the world by *that man*, to prove that Christ is "*very man*." But Paul, who uses this language, says, not that this was *very man*; but the Lord from heaven. 1 Cor. xv, 34. I saw, when he was giving this, that he did not like it himself. He was very slow in his delivery, and you could hardly catch what it was that he meant. He changes his ground, but can not remove the difficulty out of his way. The Bible has the difficulties, which they must explain away, and so they fly from the Bible to man, to explain them. Now, I believe that God has given us a Bible which is not so full of difficulties, if we will only believe it, as God has given it. But if we have to twist the Bible to suit our creed, we might as well have none, and depend upon the creed altogether. Rev. Mr. Hunt, a New-School Presbyterian, was asked the difference between the New-School and the Old-School.

He replied, "The New-School explains the creed according to the Bible; but the Old-School explains the Bible according to the creed." I frankly confess that I admire the New-School method most. But my brother don't like delegated power. Macknight says, on Rom. ix, 5, "It need not surprise us that Christ in the flesh is called God over all, etc., since God hath highly exalted *him* in the human nature, and given him a name above every name. Phil. ii, 9. And hath put all things under his feet. 1 Cor. xv, 27. And will judge the world in righteousness by that man, etc. Acts xvii, 31. This looks like delegated power!" He says that he can not trust Christ, if he has delegated power; what will he do? I think that my brother will be satisfied with this, but if he desires more, he can have it. Again, he accuses me of saying that God has a body. He misunderstands me. I only contrasted his saying, in one place, God has a body, and in another, God has not a body.

He does not recollect the term, Divine Son of God in the Bible. No! it is not of our coining, nor is it in our creed. They propose it, and we do not deny it. He quotes, "Before Abraham was I am." But as the Christians all believe that Christ existed before Abraham, this does not touch our difference.

But he says that he thinks that he has some comfort, (and I was pleased to hear him say so,) in a supposed difficulty in my union of two natures in Christ, and wishes to make it answer as an offset for the contradiction of there being three divine persons in God. But my brother is mistaken. I know of no such union as that he calls the two natures of Christ. I know of no human soul in Christ; he was made of the seed of David, according to the flesh, and declared to be the Son of God, according to the Spirit, &c. Rom. i, 3. The first Christians believed that the pre-existent Spirit, the Son of God, was in Christ's body as the soul of that body—a divine, and not a human soul.

He asks, "Why did the majority of the Council of

Nice draw up a Trinitarian creed?" They did not, as all the world knows. There is no Trinitarianism in the Nicene creed. Those upon whom my brother relies as Trinitarian fathers, had not yet decided whether the Spirit was an angel, the only begotten of the Father through the Son, or simply the Spirit of God. See Neander, i, 609.

I will now present you a brief view of the difference between us and the Trinitarians, by which you will see that the difference between them and us, is the difference between them and the Bible. Cast away their sectarian creed phraseology—renounce the unscriptural words—and we are one. God grant that Christians of all denominations may soon be one, even as the Father and the Son are one. John xvii, 22.

Miscalled Orthodox Doctrines compared with Christian Doctrine and the Bible.

THEY HOLD AS FOLLOWS.	WE HOLD AS FOLLOWS.	BIBLE DECIDES.
1. DISCIPLINE.	BIBLE.	Matt. xv, 9.
2. Trinity.	God.	Gen. i, 1.
3. Triune.	One.	
4. God is Three.	God is one.	Gal. iii, 20.
5. God is three Lords.	God is one Lord.	Deut. vi, 4.
6. His name three.	His name is one.	Zech. xiv, 9.
7. Holy Three.	Holy one.	Isaiah xii, 6.
8. God the Son.	The Son of God.	John xx, 31.
9. God the Spirit.	The Spirit of God.	Gen. i, 2.
10. The God man.	God is not a man.	Num. xxiii, 19.
11. God died for us.	This was the Son of God.	Matt. xxvii, 54.
12. Christ is the eternal God.	Christ is God's.	1 Cor. iii, 21.
13. Worship the Trinity.	Worship God.	Rev. xxii, 9.
14. God is reconciled to men.	We are reconciled to God.	Rom. v, 10.
15. God received the Atonement.	We received the atonement.	Rom. v, 11.
16. The true worshipers shall worship the Trinity.	The true worshipers shall worship the Father.	John iv, 23.
17. When ye pray say, "Holy Trinity"—Episcopal Pr. Book.	When ye pray say, Our Father, which art in heaven.	Luke xi, 2.
18. To us there is but one God, the Son.	To us there is but one God, the Father of whom are all things.	1 Cor. viii, 6.

THEY HOLD AS FOLLOWS.	WE HOLD AS FOLLOWS.	BIBLE DECIDES.
19. The Son and Holy Ghost are as much the true God as the Father.	Father—that they might know THEE , the ONLY true God.	John xvii, 1, 3.
20. We have no God but Jesus.	I ascend to my God and to your God.	John xx, 17.
21. Christ is equal with God.	My Father is greater than I.	John xiv, 28.
22. Christ has all power independent.	All power is given unto me.	Matt. xxviii, 18.
23. He performed all his works by his own power.	I can of mine own self do nothing.	John v, 30.
24. His works prove him God.	He that believeth on me greater works than these shall he do.	John xiv, 12.
25. He worked all his miracles in his own name.	The works that I do, I do in my Father's name.	John x, 25.
26. God died.	My God, why hast thou forsaken me.	Matt. xxvii, 46.
27. There is but one in heaven.	Christ sitteth on the right hand of God.	Col. iii, 1.
28. Christ is very man.	The Gospel preached by me is not after man.	Gal. i, 1, 11, 12.

We submit this to my brother, but in much love, as an excuse, if I may so speak, for cleaving to God's Holy Word; that when he sees how widely discipline religion differs from the Bible, he may not, hereafter, blame us for cleaving to the words which the Holy Ghost teaches, and not trusting to the commandments of men. Should we leave our Scripture doctrine for such doctrines ???

MR. FLOOD'S Fifth reply :

I think it proper to make an allusion to the fragment quoted yesterday and this morning from Dr. Watts, so as to relieve my brother from the necessity of quoting it again; the line reads, "God, the mighty Maker, died." Poets take great liberties at times—great latitude of expression; it is not, however, in our doctrine or constitution. No Methodist divine ever believed that God died; no Methodist minister ever taught such a sentiment. I want to relieve my brother of this labor—for it is giving him a great deal of concern—lest he should quote it a dozen and one times, that it was but the mere privilege

of a poet ; it is a thing not believed by any body that God died ; it is not the doctrine of Methodists, or Presbyterians, nor is it received in any creed under the heavens. He then refers to my quotation, "I have power to lay down my life, and I have power to take it again." He, doubtless, conceives that he has, at least to his own satisfaction, fully refuted the argument of the Omnipotence of Jesus Christ, "This commandment have I received of my Father." Now, I have not learned that commandment is, in itself, power ; if it is, then, perhaps, my brother has furnished a sufficient reason. I have power to lay down my life, and I have power to take it again. It does not assume that he has the power delegated to him, it simply says, this commandment have I received of my Father. Now, I design to show that the Son is not independent of the Father, nor the Father of the Son, but they act as one, *for they are one*. He says that he understands that they have denied Clarke, since he has gotten them into this difficulty. Well, what imaginary difficulty Clarke has fallen into, I am not prepared to say. I have not discovered, however, that Clarke had been found in any difficulty during this discussion ; there are those here, I understand, who delight in blowing horns. In advance of this discussion, it was announced that your humble servant would be used up before the close of the first day, and might as well go home ; their next design is to put their old friend to rout, having understood that he has abandoned his position. Some of my opponent's friends have spoken of him as a second Luther—able to vanquish not only his opponent, but Dr. Clarke himself. The field, they say, is fully possessed by the enemy, and the standard-bearer waves his banner under the name and title of Luther the Second. Mr. S. says, Dr. Clarke differed from Watson, and others, on the essential deity and sonship of Jesus Christ, as well as relative to the period when Christ became properly known as a Son. This difficulty, we tranquilly acknowledge, has at all times existed. Clarke

was never officially received by the British Conference as a Methodist commentator—he never received their official sanction; but in Europe and America he has been universally respected for his greatness of mind, his extensive enlightenment, and his most unequalled literary attainments; and for the happy influence which his commentary has had in leading to a correct understanding of the Scriptures of the Old and New Testament; and Clarke, he says, abandons our position! Tell it not in *Gath*! No author in the Methodist community, though not officially indorsed, taken as a whole, commands more universal respect among Methodist divines as a commentator, and especially as a book of reference, than does Dr. Clarke. Next, says my opponent, with regard to Jesus Christ, that he is a *man*—that he is the Lord from heaven—not very man. Man, but not very man. That qualifying phrase seems to be quite offensive to my brother. If I sought to strengthen, by a single word, the qualifying phrase, the affirmation that my respected and worthy brother was a man of principle and integrity, I might say he is a man, a very man. Should I be out of place in expressing my conviction in his manhood, by the use of such a phrase? I leave him to settle the difficulty which seems to have arisen. He says, he allows me to be in the affirmative. Everything I have deemed essential to the argument, I have invariably answered, or shall answer, in the course of this debate; but in view of the fact that my brother has his portfolio here, full of manuscripts, which he has been writing, perhaps, for a year, or which he has copied—and I might style my brother so far a copyist. I supposed I had come here to meet the reverend Mr. Summerbell on the merits of this important question, but I find he is occupying the greater portion of our time in reading matters that are irrelevant to this controversy; and if I do not see proper to follow him in his quotations from the musty volumes he has chosen to cite from, it will not be because his arguments are unanswerable, but because I deem them irrelevant.

My brother goes on to say, they have three Gods and not one. My brother will simply allow me to deny it. Trinitarians have, in no age of the world, assumed that they had three Gods. The doctrine of the unity of the Godhead, is a doctrine universally advocated and supported by consistent Trinitarians.

He next alludes to the text, "I am the first, and I am the last," and then he supposes that if this applies to the person of Jesus Christ, it must annihilate the divine, and depopulate the whole earth; and that the world must sink into nonentity, and Christ must remain the last and only being, if the passage applies to him.

I understood this to be the construction he gave to it. All I designed to prove, was the essential eternity of Jesus Christ, "I am the beginning and the end—the first and the last." I only used this passage to show that Jesus Christ possessed eternity, being the beginning and end, the first and the last—that he existed before any mere creature; in other words, I am the Creator. In saying I am the last, it does not follow that others may not be the last with him; for though it be true of angels and of men, there was a time when they did not exist; and hence infinity can not be applied to angels or men. That which relates to an existence, which is finite, is that which will come to an end; that which is infinite, is that which will endure for ever. Absolute infinity, therefore, can not be applied to angels and men, because there was a time when they did not exist; they live on, and live for ever. When earth shall stagger under the weight of accumulated ages, and the sun runs his course, and ceases to emit his rays, and becomes utter darkness, and the moon no more takes her silvery walk through the heavens, and the last twinkling star shall be plucked from its socket, by the hand that formed it, still angels and men live on, and live for ever.

With reference to the term unchangeable, I used it with regard to the essential existence of the Deity. He is an unchangeable God, the same yesterday, to-day, and for

ever; and if he sees proper to communicate his perfections by taking upon himself human nature, by which he might develop those perfections, it is no change in the Deity—it is only resuming the relation which renders him tangible to his creatures, in their fallen condition; hence our God, in the person of Jesus Christ, Word or Logos, having taken upon him human nature, remains the same unchanged and unchangeable God, yesterday, to-day, and for ever. He refers again to Hebrews i, 8, “Thy throne, O God, is for ever and ever.” My brother says that I asserted that the Son is not God. When did his brother say so? I would like to know. How often shall I inform my brother that the divine nature and human nature are inseparably united in one person, not in two separate and distinct persons; that the Word, or *Logos*, united the humanity with the divinity, in one person, in Jesus Christ? How often shall I repeat this interesting and soul-cheering truth, that Jesus Christ is God and man, united together in one person, in accordance with the article which we are defending here, never to be separated permanently. The brother thinks that he can illustrate this by an anecdote about the Old and New School Presbyterians—the one interpreting the creed to suit the Bible; and the other interpreting the Bible to suit the creed. It is not paying much of a compliment to the Old School Presbyterians. He says he would rather favor the course of the New School brethren, in interpreting their creed to suit the Bible.

Now I might feel the same toward you; whether the creed lives in his head, or in a book, if it could be made to suit the Bible, it would be a great gratification to my mind. That is my object, to lead him to see and interpret his views, that they will harmonize with the teachings of the Bible, which declare that Jesus Christ is God, and that Jesus Christ is man; and, again, that Godhead and manhood are united together in the person of Christ. Now, if this Bible truth could be written in his creed, either in head, heart, or book, it would be a great

consolation to our auditors. He alludes to the petition where the manhood addresses the divinity ; the Son prays to the divinity, saying, "Oh! my Divinity, glorify thou me," &c. Now, have I not repeatedly informed my brother, that the Word, or *Logos*, which is the Second person, is identified in the person with the Son Jesus Christ, the Word, or *Logos*, in connection with humanity, which constitutes the Son of God, being united in one person, in this petition, would be addressing the great Source from whom emanates the redeeming grace ; he is the great prevailing cause of our redemption. Having accomplished this, his work, he now prays, "Glorify thou me with thine own self—with the glory that I had with thee before the world was ; when I existed with thee as the Word, or *Logos* ; when I was surrounded with the rapturous song of heavenly voices ; when I was not associated, as I am now, with this world of woe and misery ; when I was known in the prospective light of prophecy—as the man of sorrows and acquainted with grief ; I have drank the cup of grief to its very dregs ; I have not refused to do anything which thou hast sent me to do ; I have completed the work,"—as though he had said, as the procuring cause of man's redemption,—“now that thou hast expressed thy love to the world in sending me to do this work, glorify thou me with the glory I had with thee before the world was.” “For God so loved the world, (John iii, 16,) that he gave his only-begotten Son.” Here we have an expression concerning Him from whom issued the plan of redemption, and the ground of it ; it was the love of God the Father, for a fallen race. Even Christ himself, in alluding to these manifestations of the Father's love, does not presume to explain the extent or magnitude of the benevolence and love of God to man. As Clarke remarks, he leaves an eternity of meaning on the little particle, “So.” “God *so* loved the world.” Now, this love having been fully evinced in my submission to the divine law, in offering my life as a ransom for a perishing world. Now, “glorify thou

me, with the glory I had with thee," &c., turning to this theme of exaltation, "and of boundless love, which I had with thee before the world was." Brother S. alludes to the reference I made yesterday, with respect to the terms, Divine Son of God. I do not make this as an objection to the term. I merely balanced it against his, with respect to the term Trinity, which my brother has used, in this discussion, a number of times, if my memory serves me right.

With respect to the sermon preached here last night by a brother of our church, I remark, I had hoped my good brother Summerbell would have occupied this pulpit to preach what he conceived to be the Gospel of Christ, and he would have preached without interruption. He conceives an attack was made upon his belief, by the brother who preached: he says, if anything is to be objected to, give it in open daylight. He insinuates that some one is afraid of daylight; he says, if objections are made let them form part of the debate. It is an unjust insinuation.

Our brother, last night, might have made some allusion to the new doctrines held by my brother Summerbell's people. The brother who delivered that sermon asserts, that Flood did not request that he should preach on any given subject. Brother Flood, therefore, stands free; whatever may be the insinuation of my brother, I will be as calm as a summer-sun—I assure you, brother, the idea of alarm has never taken hold of my soul—so I hope there will be no concern upon that subject. If I scare—I will scare so desperately bad that my legs will not carry me away. My opponent alludes to what he conceives to be our belief, namely, that God is *three*. We say God is *one*. He quotes an array of passages to prove he is one. All of which we believe, I maintain, as rigidly as any man that lives—the unity of the Godhead—of three persons in one. Not three Gods, nor as my opponent says, a great God and a little God.

MR. SUMMERBELL'S Sixth address :

My brother made a bad allusion to my arguments. I support my arguments by the very highest authority on my brother's side: but my argument is original. If he meant that I am a copyist, I deny it. I wish to remain good friends with my brother; but he must avoid such charges in the future; if he is alarmed at the size of my portfolio I will leave it at home, to soothe his feelings. He relies upon more questionable aid, and when you suppose him to be quoting Scripture, he is reading the "Scripture Manual;" yet, would he believe even that, he would relieve me of much difficulty in correcting him. He now says that the words "When God, the mighty, Maker died," are only a poetic effusion. But he knows that thousands of people believe them. His own creed teaches the same doctrine: "Whereof is one Christ very God and very man, which truly suffered, was dead and buried." And my brother's own interpretation of Scripture confirms it. He quotes "I have power to lay down my life and I have power to take it again, to prove that Christ was God." Christ says this commandment have I received of my Father. He refers to my saying, that Clarke was in difficulty; I alluded to his being abandoned last night; I have nothing against Clarke, and I am sure I do not wish his friends to forsake him. My brother pronounced a eulogy on him, which is very well. I regard Clarke as a very learned man, and an able commentator; and although they may appeal to Watson, yet Clarke is a much more able man than Watson, or Benson; and the Methodists generally so regard him. Christ is called man, but he is never called "very man" in the Bible. If they mean, what Paul means by man, why alter his words? If "very" makes no difference, why put it there? The Lord is called a husbandman, and a man of war, but he is not "very man." Gabriel is called a man, but he is not "very man." My brother accuses me of saying, that they have three Gods. If I said they professed to believe in three Gods, I did not mean it. I have proved that

they hold the Son inferior to the Father: but he says, that Christ, being Alpha and Omega, the first and the last, means that he will be the last to exist, but that others also will be last! I like Wesley's view, that Christ is the first and the last in the Gospel dispensation; or as the Apostle has it still better, that "he is the author and finisher of our faith." I still insist that my brother tell us, how God could create the worlds by his Son, Heb. i, 1-3; if he had no Son until eighteen hundred years ago? The creed, or constitution, and Discipline says, that God is without body; but my brother now says, that God took a body. He says, that the Word, which was with God, was not the person; but that the *man*, very man, was the person begotten. Thus making Christ two persons. He says, the Jews rightly considered the words "Son of God," as equal with God; and yet he pronounces the term Divine Son, exceptionable.

He next quotes, Philip. ii, 6, "He thought it not robbery to be equal with God." If that was God, then God "made himself of no reputation, and became obedient to death, even the death of the cross." Now is not that a change? Does my brother believe that God died on the cross? He now says, that though the two natures were inseparably united; they were separated three days and three nights. Very well! The creed says they were joined *never* to be divided. How does my brother know that they may not be divided again? My brother doubles and crosses his track too often. One day it is one thing; and another day it is another thing. He must realize it, and open his eyes to the contradictory nature of his doctrine. I read my brother twenty-seven distinct propositions, showing how their doctrine positively contradicts the Bible. I want him to explain, and show that they do not—if he can.

He says that the Bible declares that Jesus is both God and man; let him produce the texts, and I will attend to them.

He says, that when Christ prayed, that it was the Word

or Logos, praying to the first great Cause. Did I not tell you that he did not believe in the equality of the Son with the Father? And here now, he has God, the Logos, praying to the Father; showing that they are not equal. I hold different views of God, than to suppose that he prays. He says that the plan of salvation originated with the Father; but he also says, that Jesus is the author of the gospel.

My brother has a way of putting words into Jesus' mouth, and speaking for him; but that is not Scripture. He says, that some one called me a second Luther; this is the first I have heard it. He says, that he must see deeper waters, etc. I gave my brother twenty-seven propositions on a paper; and he answered *one*, which was not included. These would have led him into deeper water had he sought it. I will now read him sixty-one sentences, and see if he will answer them.

As he will not own that the three persons are three Gods, yet fails to define what they are, I propose now, to give him a number of sentences, defining what the three are, according to his theory.

1. He believes in three persons, all of whom are Jehovah.
2. Three persons, all of whom are God.
3. Three persons, all first and last.
4. Three persons, all Alpha and Omega.
5. Three persons, all king of Israel.
6. Three persons to pray to.
7. Three persons to honor equally.
8. Three persons to worship.
9. Three persons to love equally.
10. Three persons to obey equally.
11. Three persons, all supreme.
12. Three persons, all infinite,
13. Three persons, all self-existent.
14. Three persons to wear the crown in heaven.
15. Three persons to sit on the throne in heaven.
16. Three persons to hold the scepter in heaven.

17. Three persons, all equal in power.
18. Three persons, all equal in glory.
19. Three persons equal in substance.
20. Three persons equal in eternity.
21. Three persons, each with a man added, or differing.
22. Three persons to be atoned.
23. Three persons to be reconciled.
24. Three persons to look to for pardon.
25. Three persons whose laws are broken.
26. Three persons sending each other.
27. Three persons praying to each other.
28. Three persons obeying each other.
29. Three persons appeasing each other.
30. Three persons smiting each other.
31. Three persons giving the kingdom to each other.
32. Three persons equal, but one inferior to another.
33. Three persons equal, but one praying to another.
34. Three persons equal, but one exalting the other.
35. Three persons equal, but one giving life to another.
36. Three persons equal, but one giving power to another.
37. Three persons with a man mediator.
38. Three persons with a human Saviour.
39. Three persons with a human sacrifice.
40. Three persons with a human body and soul.
41. Three persons creating the universe.
42. Three persons giving the law.
43. Three persons the God of Abraham.
44. Three persons giving their Son for the salvation of men.
45. Three omnipotent persons.
46. Three omnipresent persons.
47. Three omniscient persons.
48. Three persons, all the only wise God.
49. Three persons, all the mighty God.
50. Three persons, all the most high God.
51. Three persons, all the eternal God.
52. Three persons, each the everlasting Father.

53. Three persons, each the first great Cause.
54. Three persons, all husband to the church.
55. Three persons, all equally God.
56. Three persons all equal; so that if the Son has a man added, each to be equal, must have a man added.
57. So, as the Son is God, and a man more;
58. The Father must be God, and a man more;
59. And the Holy Ghost must be God, and a man more.
60. Three persons all God, and a man more.

And in conclusion, I will say, that if all these make one God and no more, then farewell to all mathematical rules for evermore.

In order to make the Bible harmonize with their theory, they are forced to give such an interpretation to the texts referred to in the following list, as to make them teach such absurdities as that in

John xiv, 28, Greater and less imply perfect equality.

John xvii, 8, The sender and sent, are all one being.

John iii, 16, The giver and gift are just the same thing. With and without body, are all the same.

Mark xiii, 32, Omniscience knows not, when is the end of the world.

John v, 19, Omnipotence can of its own self do nothing.

John xi, 15, Omnipresence was glad that it was not there.

Luke vi, 12, The supreme God abode all night in prayer.

Luke xxiv, 29, The invisible God was often seen and handled.

John xx, 19, The self-existent God has a Father and a God.

John v, 26, The author of all good receives his life from another.

John viii, 50, The most high God seeks not his own glory.

John vi, 38, The only wise God came not to do his own will.

Gal. iii, 20, One and three are just the same thing.

Matt. iii, 17, Father and Son are just the same being.

Matt. xxvii, 46, On the cross, Jesus cried to himself.

John xvii, 3, In the garden, he prayed to himself.

1 John ii, 1, As our mediator he pleads with himself.

Luke xxii, 69, In heaven he sits down at the right hand of himself.

Rev. v, 7, He took the book out of the right hand of himself.

Acts xvii, 31, He is appointed to judge the quick and dead by himself.

Shall we believe all these contradictions? What then is the use of preaching against the Roman Catholic absurdities, so long as we can believe such as these? But let us look at this system again.

If Jesus be God, and there be no other God, then what is true of God, is true of Jesus. Let us try this, by reading *Jesus* instead of *God*, in a few texts; and you will plainly see that Jesus is not God.

1. Jesus so loved the world, that he gave his only begotten Son, John iii, 16. Did he?

2. Jesus sent forth his Son made of a woman. Did he?

3. There is one Jehovah, Jesus, and one mediator between Jesus and men, Gal. iii, 20. Is there?

4. Stephen saw Jesus standing on the right hand of Jesus. Did he?

5. No man hath seen Jesus at any time. Have they not?

6. Jesus over all blessed for ever. Is he over the Father and the Holy Ghost?

7. Jesus created all things by his Son. Did he?

8. He offered himself without spot to Jesus. Did he?

9. He cried, Jesus, Jesus, why hast thou forsaken me? Did he?

10. I ascend to my Jesus and to your Jesus. Did he?

11. God said, take, eat, this is my body. Did he?

12. I want my brother to explain these difficulties in his system. How is it that Jesus gave his Son for us? Or if he did not; then, how is it that he is the God that gave his Son, and yet he did *not* give his Son?

If Jesus be God, then what is true of God is true of Jesus; unless Jesus be some other God; which my brother will not admit. To say that Jesus is God, is easy enough, but to prove it is hard, and to explain it, yet more difficult.

Now if these difficulties are explained, I have others which I will present. To say that Jesus is God, and yet that he does not do what God does, nor know what God knows, and is not what God is, or that God is not what he is, will never do. If one is begotten of another, that which is begotten can not be that which begat.

So far as my brother believes the Bible, we agree; but when he believes something, which is not only not in the Bible, but contradicts it; there we differ. The doctrine of the Trinity never had its origin in the Bible. God never spoke the word; Jesus never named it. The apostles never mentioned it; but now men call God, Trinity, Holy Trinity. It is a great thing to name our God. We may name our dog, our horse, or our child; but the child should not name its father; and we should not name our God. The name by which men now call God, was introduced into the church in the latter part of the second century; and the doctrine "received (says Mosheim) its finishing touch," two hundred years after. Theodosius, the tenth Christian emperor of Rome, but the first who was baptized in the Trinitarian faith, was a great conqueror, and on ascending the throne immediately set about overturning the primitive Christian churches, and establishing the Trinity. One hundred churches were taken from the Christians, and given to the Trinitarians. Gibbon says—"that the Arians might complain with some tolerable degree of justice, that an inconsiderable congregation of sectaries, in the city of Constantinople,

should usurp the hundred churches, which they were insufficient to fill, while the far greater part of the people were cruelly excluded from every place of religious worship. Theodosius was still inexorable; but as the angels who had protected the Catholic cause, were only visible to the eyes of faith, he prudently reinforced those heavenly legions with the more effectual aid of temporal and carnal weapons; and the temple of St. Sophia was occupied by a large body of the imperial guards."—Gib. iii, 76.

The Trinitarians once established, a council was held in Constantinople, which gave the finishing touch to the doctrine of the Trinity. Their own bishop compares the council to wasps, magpies, cranes, and geese. These were the men who gave us the Trinity. Oh, my brethren, abandon it as one of the relics of popery. There is enough in the Bible; had there not been, God would have given us more. God has not left us to manufacture systems of self-righteousness.

MR. FLOOD'S Sixth reply:

I shall, as briefly as I can, respond to my brother's remarks in his last speech. I must do myself the justice, not to follow him in all those numerous repetitions, of what he thinks are objections to our doctrine of the quality of the persons in the Godhead. The brother set out, by complaining that I had used the term copyist. I suggested, that if his course continued to be such as it had been, he might be open to the charge; then the brother becomes courageous: I am glad to see it. I can throw away my portfolio, he exclaims, and meet any man on this subject, with the Bible only. Well, I have not expressed the slightest want of confidence in his ability; but he complains that I make fun of him, by praising him, and comparing him with *Luther*. Now, I hope my brother will become better acquainted with me, and know that I am not a fun maker; I merely alluded to the fact, that our friends had furnished me with a respectable opponent; and that he, like *Luther*, would manfully defend

his views ; I would not be understood as doing it in the light of fun making, and hope he will not use the term any more.

I will read to you the second article of our religion. "The Son, who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature, in the womb of the blessed Virgin Mary, so that two whole and perfect natures, that is to say, the God-head, and manhood, were joined together in one person, never to be divided ; whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

Now this briefly explains the views of those who adopt the Methodist Protestant faith. He says, he has no creed but the Bible. I propose to define the doctrine of the Trinity, as set forth in the Discipline of the Methodist Protestant church ; especially with regard to the equality of Jesus Christ with the Father, in substance, power, and eternity. Now, I do hope this audience will not allow their attention to be diverted from the question at issue. The brother tells you, that this doctrine, with regard to the equality of the Father and the Son, is contrary to the teaching of the word of God ; I stand here to demonstrate the truth of that doctrine. The doctrine of the Trinity, with regard to the equality of Jesus Christ with the Father, is in strict accordance with the teaching of the word of God.

Revelations i, 18 : "*I am* he that liveth and was dead ; and behold, I am alive for evermore." Now we submit upon this text the following proposition : He alludes to the divine nature, as though he had said, I am the living one. In the second part, he alludes to the human nature of Jesus Christ, as he that was dead ; this alludes to the human nature of Jesus Christ, which was dead ; the divine nature could not die — he who never began to live could never die. The third part alludes, also, to

the fact, that he is now alive; "I am alive for evermore." He who is the truth itself sets his own amen to it, and he requires of us that we should set our seal to it, by believing. Mr. S. then charges me with saying, that God had no Son until Christ was born. I have no recollection of saying so. The angels were the sons of God, they are represented as shouting for joy at the birth of Christ. Again, men are declared to be the sons of God; but there is a peculiar sense in which Christ, the man, is the Son of God, which is not applicable to other created intelligences; he is the only begotten of the Father, full of grace and truth; hence Christ is the only begotten Son of God. It is thus I understand it, whatever may be the views of those who believe in the eternal Sonship of Christ, that the miraculous conception and incarnation of the Word, or Logos, by which the humanity and divinity became united, never to be permanently separated; and, hence, in this allusion he is spoken of as the only begotten Son of God. Again, he says, we do not believe in the equality of the Father with the Son, and assumes that a higher estimate is set upon the character of Jesus Christ by *his Society*. Did you notice that distinction: "The Christian places a higher estimate," &c.

There seems to be something of an insinuation that those of other societies *are not Christians*—it seems to indicate something of this kind. I will not be uncharitable, however, in presuming to know what may be the personal views of my brother upon this point.

We maintain that Jesus is equal with the Father; this is the very position which I am here to prove, and which he is here to disprove, with regard to the equality of Jesus with the Father, in substance, power, glory, and eternity. John i, 1, "In the beginning was the Word, and the Word was with God, and the Word was God." Now, I assume that the Word, or Logos, which in the beginning was with God, "was God," and that Jesus is equal in substance, power, glory, and eternity, with the

Father, for he is God. I design to invite your attention to Mr. Henry's note on this passage.

JOHN i, 5, 1 to 3. "The other Evangelists leave us to collect the divine dignity of Christ from his miracles and doctrine, and from the various declarations and displays of his glory, and perfections which they record; but John opens his Gospel with an express avowal and statement of this fundamental truth. He declares that, 'In the beginning was the Word.' Before the Word had a beginning, the Word existed. Nothing could precede time, but an immeasurable, incomprehensible eternity. Time began, when the creation was called forth into existence by the Word himself, and in this beginning 'the Word was,' that is, from all eternity. Critics have shown that there is an important difference between '*in* the beginning,' and '*from* the beginning;' yet, the context more generally fixes the meaning. 'The devil was a murderer,' or manslayer '*from* the beginning;' but this he could not be, ere man existed. Some imagined that the Evangelist referred to the speculations of Plato and his disciples, in the term the WORD, or the LOGOS, which that philosopher used; but it is not likely that he would at all countenance such reveries, which seem originally to have been borrowed from Revelation, though they were at length so distorted and darkened, as to be little better than atheism. The Jews were constantly taught, in their synagogues, that 'the Word of God' was the same as God, and that by the Word all things were made; which, undoubtedly, was the cause why St. John delivered so great a mystery in so few words, as speaking unto them, who at the first apprehension understood him. Only that which they knew not was, that this Word was made flesh, and that this Word made flesh was Jesus Christ.' Bp. Pearson. The same learned divine shows, that this way of speaking was in use before Platonism was at all introduced among the Jews: and Jerome, in his note on Ex. i, 24, says, that the Septuagint translates the words rendered in our version, 'The voice of the

Almighty,' the *voice of the Logos*, or second person in the sacred Trinity. The clause, however, is at present wanting in some copies of the Septuagint; and in others, the words *τὸ λόγος* do not appear to be a translation of the original word *Shaddai*, but of that rendered *speech*. 'As the voice of a mighty one: when they went, *there was* the voice of speech, like the voice of an host.' The word may, probably, be taken in its ordinary signification; though we may certainly conclude, that this was the appearance of the Second Person in the sacred Trinity; both because he appears under the resemblance of a man, and what hath been said upon this subject from Is. vi, 1.

"But the apostle spoke as he was moved by the Holy Spirit, and could refer to no higher authority than his own: he expressly states the doctrine *in the way of a divine testimony*, and we should endeavor to ascertain his meaning, according to the most simple and obvious interpretation of his words, and explain occasional intimations on the same mysterious subject *by them*, and not them by others. The title of 'the Word' is peculiar to this Evangelist, at least with but few exceptions; it may signify *reason*, and is nearly equivalent to *wisdom*, as speaking by Solomon. Probably the title is given to Christ, because by him the perfections, will, and secret counsels of God are made known to man, especially, his hidden and deep thoughts of wisdom, and love in our redemption, even as a man communicates his secret purposes and counsels to others by his *word*, and by him exclusively, for all prophets shine by his light, and report his testimony. It follows 'The Word was with God,' as the apostle had not mentioned Christ as the Son of God, so he did not say the Father, but God. The Word existed and was with God, when no creature was produced.

"'And the Word was God.' Christianity was doubtless intended to deliver the world from idolatry, that principal work of the devil; it would, therefore, have

been the most palpable absurdity, to suppose that one of its divinely inspired teachers should use expressions at the opening of his gospel, as were exactly suited to draw the whole Christian church into a new species of idolatry, and which could scarcely fail to have that effect. Yet this must be the consequence of supposing the person of whom he here spoke to have been a mere creation, however highly exalted. For though the article is not prefixed to the original word translated God, yet that term is so frequently used, and even by this Evangelist, without the article, for God the Father, that scarcely the shadow of an objection can be drawn from that circumstance. And what can we understand by this testimony, 'the Word was God,' but that he was possessed of the same divine nature and perfections with the Father—participated the same glory and felicity, and was in every respect equally entitled to the adoration of all rational creatures, that should ever exist as that God, with whom he was, and the only objection to this inference seems to be that it is incomprehensible; but it should carefully be noted, that they, who will not admit of it on this account, and for other reasons, are driven into hypothesis, the absurdity of which, at least, is perfectly incomprehensible. Every succeeding generation of opponents, hitherto, have been induced to give up the system of their predecessors as indefensible, or at least, as less specious than more modern discoveries or refinements, and many from age to age contend each for his own scheme of getting over the difficulties here thrown in the way. Yet their utmost improvements on this subject, scarcely need any other answer than to compare them with this divine testimony, to which they must be in everlasting opposition. The inspired writer, however, was equally careful to establish the personal distinction as the eternal Godhead of the Word, and, therefore, he adds again, 'The same was in the beginning with God.' Having thus stated the deity and distinct personality of the Word, he proceeds to ascribe all the work of creation to Him, as

working in perfect union of will and purpose with the Father and the Holy Spirit.

“In this he is so explicit as to use a repetition which, at first sight, may appear needless, ‘all things were made by him;’ but the word *all* is sometimes used where absolute universality is not meant, therefore he adds, that, ‘without him was not anything made that was made,’ or, *not so much as one single being*; for so the original words imply. In what language can a divine power and operation of the great Creator be more emphatically described, or what could have been said, better suited to lead every one to look up to, and adore ‘the Word,’ as his Omnipotent Maker and Sovereign Lord. To suppose him to be a mere creature, is to suppose infinite power and perfection communicable to a creature, and a whole universe standing in the same relation to a creature, as they do to the infinite and eternal God. And to assert that ‘the Word’ was only an instrument or subordinate agent in creation, beside the absurdity of it, expressly contradicts the Scripture, which says that ‘Jehovah stretcheth forth the heavens alone and spreadeth abroad the earth by himself, and that he will not give his glory to another.’ Indeed, it is self-evident that ‘he who built all things is God, in the strictest and fullest meaning of the word; yet this doctrine is not grounded on any single expression, but on a combination of very many, and it will therefore appear more incontrovertible as we proceed.’”—Scott’s note, on John i.

Here you perceive what is the position we have been laboring to maintain. The essential equality of the Son with the Father and Word, or Logos, in substance, power, glory and eternity; and how it is, that my brother can repeat so frequently, as he has thought proper to do, that he holds the Son of God in higher esteem than his opponent, I cannot possibly conceive. I hold that the Word, or Logos, can have no superior power in the whole universe, and that there can be no glory, equal to the glory of God the Father, Son, and Holy Ghost, dwelling

bodily in Jesus Christ. He then proceeds with this protracted, syllogistic statement, or proposition, putting words into our mouth, and then uttering things that he conceives are necessary absurdities, consequent upon the position that he assumes we occupy. He says that three persons hold the scepter; that three persons wear the crown; that three persons do this, and three persons do that; we say, but one. I will inform my good brother, that the Father, Son, and Holy Ghost, perform functions that are proper to them, as of persons in the Godhead, in the great work of human redemption. Hence the use of this phrase, however profitable it may be to my opponent, to misrepresent our views, I shall pass them by, as by no means touching the essential proposition occupied by the believers in the doctrine of the Trinity, especially with regard to the equality of Jesus with the Father. I have no inclination to pass over anything which may be regarded as worthy of the argument.

He closes by inquiring, shall we believe these contradictions? Now it may be very convenient for my brother to make a system of divinity for his opponent, and having set up the standard, he says (this is their faith,) and then he has the exquisite pleasure of demolishing the creature of his own imagination. This may be his course, but I do not think it would be profitable for me, or my doctrine, and therefore I will not follow in his track. He refers to Christ standing at the right hand of God, when Stephen prayed in the hour of his agony, "Lord Jesus, receive my spirit." In connection with that prayer, he declares he saw Jesus standing at the right hand of God; and if Jesus is God, then he says of Christ he saw Jesus stand at the right hand of Jesus. Now Jesus Christ, in his character as a mediator, is represented as occupying this position—the right hand of God. He is in the immediate favor of God. He is in intimate communion with the divinity, and is in the presence of, or at the right hand of God; that is a position of divine favor, and in this position Stephen saw him, and prayed, "Lord Jesus,

receive my spirit." Did he pray to an angel, having a limited power? No! it was at a period when he required the almighty arm to be extended to him. Did he appeal to any departed saint? No! none of these relics of Popery were appealed to. Jesus Christ, in his character as God and man, having the sympathies of human nature; he knew that Christ loved him in his affliction, that in the power of Jehovah he was willing to trust himself in his hands, if life ceased, and his body failed, in full confidence he committed himself to the arms of his Saviour, and with more than lightning speed, his spirit was borne to the compassionate bosom of Christ.

MR SUMMERBELL's Seventh address:

My friends, I wish you to remember, that their creed teaches that God died; and their hymn says,

"When God, the mighty Maker, died,
For man, the creature's, sin."

But my brother says, that this is merely poetical license, and that no Methodist clergyman believes that divinity died. Very well! we will see. I now hold in my hand a Methodist book of sermons, by Rev. T. H. Stockton, one of the most eminent orator's in the Methodist Protestant church. Let us see what he says.

Bible Alliance, p. 120, "In the beginning was the Word, and the Word was with God, and the Word was God—all things were made by him, and without him was not anything made that was made.' 'How was that?' 'Methinks I hear the communings of God and the Word—after the sin of man; and thus the Word addresses God;' 'Was it not by me that thou didst create all things, that thou didst make man? Love may suffer as well as work; let love resort to suffering by me; let man live.' And thus God replies to the Word; 'How canst thou bear to become obedient unto death? how canst thou bear even to die on the cross?'" P. 122.

This, remember, is the pre-existent Logos, or Word—the Son before the incarnation. This is my brother's

God ; the second person, to whom God says, " How canst thou bear to die on the cross ? "

It is not necessary to bring up all the clergymen in the world. My brother said, that *no* Methodist clergyman believed that God died. Mr. Stockton is of his own church, and is good authority ; good authority for me against my brother. And he is one of their most eminent ministers. As an orator, I know not his superior.

I will now notice John i, 1. I could not see the force of my brother's argument against the Christians, on this text. It says nothing about the Trinity. Isaiah ix, 6, says, " that Jesus shall be called the mighty God." Philip. ii, 9, says, that he " should receive a name which is above every name." And Heb. i, 4, says, that " he by inheritance obtained a more excellent name than the angels ; " so that he gets the name God, by inheritance from his Father, (and it denotes his nature,) just as every son receives his father's name. God gives it to him, saying, " Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom ; for thou hast loved righteousness and hated iniquity, therefore God, even *thy God*, hath anointed thee with the oil of gladness above thy fellows." Such language as this could never be addressed to the supreme God. Gabriel, interpreted, is, mighty God, and Elijah, is God Jehovah, or God the Lord ; why then should not the Son be called by his Father's name ?

The text reads, John i, 1, " ΕΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος." That is, " In the beginning was the Word, and the Word was with the God, and the Word was God." Was God, is without the article *τον* (the). *Logos* signifies a word, as Matt. viii, 8, " Speak the word (*λογον*) only." The same was in the beginning with God. So Paul declares that " Aaron paid tithes to Melchizedec, being yet in the loins of his father Abraham." John says, that his design in writing this Gospel, was that we might believe that " Jesus is the Christ, the Son of God." John xx, 31. I like my

brother's comment by *Henry*, very well; i. e., "Word signifies voice—that is, voice of God;" and also the reference to Proverbs, chap. viii, where wisdom is personified as being with "God in the beginning, or ever the earth was." This Word, or Logos, my brother says, is the second person in the Trinity; but denies that it was the Son. Who then was it? We believe that Christ is truly the Son of God, and that he came out from God; and this text applied to him, proves his divine nature. That the Son of God is *called* God, we have never denied. Paul says, that "there are many that are *called* Gods, both in heaven and in earth; but unto us there is but one God the Father." 1 Cor. viii, 5. This text, as applied to Christ, also proves his pre-existence. Some understand it as though it read, *represents God*, as my brother interpreted John xiv, 9. Also, as all Protestants interpret, "This is my body;" "The seven lean kine are seven years of famine;" "The seven stars are the angels of the seven churches;" "and the seven golden candlesticks, are the seven churches." Rev. i. 10.

Macknight, on Rom. ix, 5, thinks, "that Christ in the flesh is called God over all, because God hath highly exalted him, and given him a name which is above every name." Storr and Flatt think, that "in consequence of the union of the man Jesus with the Logos, the man is God, (p. 420) and has divine honor, and is Lord over all." 1 Sam. xx, 12, "Jonathan said unto David, O Lord God of Israel," &c. So that if they can make the man Jesus God, and David is called God; they need not object to the Son of God being called God.

But what do *they* make of this text? Professor Stewart says, "The Logos was with God; i. e., with the Father." "This is capable of no tolerable interpretation, without supposing that the Logos, who was with God, was in some respect or other, different or diverse, from the God with whom he was; and, therefore, by no means to be confounded with him." "If a man should gravely assert, that the wisdom or power of Peter is with Peter,

and add, the wisdom and power of Peter are Peter's; with what class of mystics would we rank him? What could be the object of John, in asserting that the Logos was *with* God? I answer, to be with one, indicates conjunction, familiarity, society. The only begotten Son is said to be in the bosom of the Father, which is a phrase of similar import. Christians are promised, as the summit of their felicity, that they shall be with God."—Stewart's "Society" proves a plurality of beings.

We believe that the Son is the brightness of the Father's glory, and the express image of his person; as the image of the bright sun is seen truly reflected in the glassy lake, so in Jesus all the Father's glories shine. It seems to me, that the great difficulty upon this text, is among Trinitarians. They cling to it because of the sound of words. Suppose it were admitted that Jesus were truly a second supreme *or* subordinate God, (which it can never be) even then it would not suit them, for they reject the Nicene creed, "God of God," on this very ground. They know not what to make of Jesus. The creeds teach that he was a Son begotten before all worlds; but to secure the supreme Deity they reject the Son. But the Apostle says, that "there is none other God but one, the Father," 1 Cor. viii, 4–6; and we like Paul's creed best. Let me read a little more from their own authors. Clarke approves of the doctrine of Philo the Jew, on the Logos, and gives a compendium of his views of Christ, of which I agree in the following:

"The Logos is the Son of God; the first begotten of God; the image of God; superior to angels; superior to all the world; by whom the world was created; the great substitute of God; the light of the world; who resides in God; esteemed the same as God. The Logos is eternal; he beholds all things; unites and supports all things; nearest to God without any separation; free from all taint of sin; presides over the imperfect and weak. The Logos is a fountain of wisdom; a messenger sent from God; the advocate for mortal man; he ordered

and disposed all things; the shepherd of God's flock; the physician who heals all evil; the seal of God; sure refuge of those who seek him," &c. To this the Christians do not object, though not worded in Scripture language; but they cannot admit with Clarke, that the Logos is a "second divinity." Thus Clarke proves too much for my brother. Clarke on John i, 1. Let us now hear from another orthodox work of the highest Lutheran authority: Storr & Flatt's Biblical Theology, by S. S. Schmucker, D. D., second edition, Andover, 1836, of Gettysburgh, Pa. "Another reason why the name 'Son of God' is given to the man Jesus, is because, according to the will of the Father, he is partaker of his divine perfections." "The perfection and dignity which are conferred on the man Jesus, by this union, is seen most clearly in his present state of exaltation, for it would have been impossible that this *man* could have been raised to so great an elevation, that the divine government and divine honor could have been conferred on him, and he have been made Lord over all; nor could 'all power in heaven and on earth' have been transferred to him," &c., pp. 418-422.

It seems very easy to make Gods, according to this theory. Every person can see at a glance that it is not the Supreme God who is here deified, but a *man* is taken into union with the divine Son and called God, Lord, etc. They should be careful how they criticise the doctrine of the Christians. As the rays of light striking upon yonder wall we call the sun, without meaning that they are literally the luminary from which they emanate, so the divine penman calls the brightness of God's glory, (Heb. i, 2,) God, without meaning that it is literally the God whose brightness it is. I will call your attention to the descriptions which are given of men, and wish you to notice especially, that were such language found in the Bible, connected with the name of Jesus, they would surely take it to prove his Deity. I will first read from Mr. Stockton, one of my brother's own ministers. He says—and the language is glowing and beautiful:—

T. H. STOCKTON, p. 49. "There is not a doubt, or the shadow of a doubt, to obstruct my steps, or darken my path. Like an exile, on returning, I hail my home. Like a mariner, I have quit the stormy sea, for the quiet haven; and have only to unlade and distribute the gathered treasures of other and richer lands. Like a warrior, I have served my term, and am released from the battle; at liberty to pitch my tent among the husbandmen, to beat my sword into a plowshare and my spear into a pruning-hook. Or like an anointed high-priest, in his garments of beauty and glory, I am once more permitted, as in due course, to retire from the tumult of the world to the serenity of the temple: from the fields of labor, from the marts of commerce, and from the palaces of power, to the incense of the altar, to the silence of the shrine, to the sympathy of the cherubim, to the splendor of the Shekinah, and to the mercy of the Oracle; not however for my own advantage alone, but that I may come forth again with my brow blazing with the name of *Jehovah*, and my breast blazing with the names of the tribes of his people; with my eyes sparkling, my cheeks flushed, my breath fragrant, my voice musical, and my lifted hands all trembling with the rapture of his once blood-bought, but now free and common blessing. * * * * I ask audience, I claim audience, I challenge in particular the blind that they may see, the deaf that they may hear, and the dumb that they may speak, and the lame that they may leap, and the sick that they may revive, and the leprous that they may be clean, and the paralytic that they may be composed, and the maimed that they may be whole, and the lunatic that they may be calm, and the demoniac that they may be dispossessed, and the imprisoned that they may be free, and the dead that they may rise, and all to give audience. * * * * Nay, more, I claim the audience of all the inhabitants of all the worlds, of all the systems in all the universe. I claim the audience of all with no apology to make to any; the audience of all sages and saints, of all angels

and archangels; of all cherubim and seraphim, of all thrones, and dominions, and principalities, and powers, of all the morning stars that fill immensity with the light of joy, and of all the sons of God that fill eternity with the music of praise; but with no apology for any sage or saint, for any angel or archangel, for any cherub or seraph, for any throne or dominion, or principality or power, for any morning star in all immensity, *or any son of God*, (I speak it reverently—Summerbell,) *or any son of God to all eternity*, rather I honor them by this claim, and they will prize the compliment as an augmentation of their felicity.”—Bible Alliance, pp. 49–52.

Now had Christ used this language, you all know that my brother would have quoted it to have proved him the Supreme God. Would they not have said of such words as “my brow blazing with the name of Jehovah,” “he is an impostor if he was not God?” Yet Mr. Stockton is no impostor, but a minister of Jesus Christ, who framed this language, no doubt, during a high state of intellectual excitement.

To prove that the perfections of God are ascribed to Christ, a few lean texts, not embracing half so much as is said of men, are depended upon. But as though our blessed Saviour would ever guard us against such false theories, he himself has given replies to every such argument.

1. If they say that he is called God, he says that “The Father is the only true God.”—John xvii, 3.

2. If they say that he is omniscient, he says, “Of that day and hour knoweth no man, neither the Son, but the Father only.”—Mark xiii, 32; Mat. xxiv, 36.

3. If they say that he did all his works by his own power, he says, “The Father that dwelleth in me, he doeth the works.”—John xiv, 10.

4. If they say that he performed all his miracles in his own name, he says, “The works that I do in my Father’s name.”—John x, 25.

5. If they say that none but God could do such works,

he says, "Greater works than these shall ye do."—John xiv, 12.

6. If they say that he is omnipresent, he says, "I am glad, for your sakes, that I was not there."—John xi, 15.

7. If they say that he is omnipotent, he says, "The Son can do nothing of himself."—John v, 20.

8. If they say that he is equal with the Father, he says, "My Father is greater than I."—John x, 29 and xiv, 28.

So carefully on every side does Jesus guard the unity of God, that no person could say that he came to seek his own glory.

As they claim that such divine titles and honors prove Jesus to be God, let us examine whether these titles are not ascribed to men and angels. And if so, according to my brother's theory, they also must be Gods.

1. Men have the name God. Elijah signifies God the Lord, or Jehovah. Ex. vii. Moses is called God.—xxii, 28. It is written, thou shalt not revile the gods. Ps. lxxxii, 6. I said ye are gods. John x, 30. He calls them gods to whom the Word of God came.

2. Angels are called God. Gabriel, interpreted, is Mighty God. And Michael, is like God. Ps. lxxxii, 1. The Lord sitteth in the congregation of the mighty; he judgeth among the gods. 1 Cor. viii, 5. For though there be that are called gods, whether in heaven or in earth, as there be lords many and gods many.

3. Men have prophets. Ex. vii, 1. See I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet.

4. Men are worshiped with oblations. Dan. ii, 46. Nebuchadnezzar fell on his face and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

5. Men are worshiped in connection with God. 1 Chron. xxix, 20. All the congregation worshiped the Lord and the King, (David.)

6. Men know all things. Ye have received an unction from the Holy One, and know all things.

7. Men are to judge the world and angels. 1 Cor. vi, 2, 3. The saints shall judge the world. We shall judge angels.

8. God's glory is given to men. John xvii, 22. The glory which thou gavest me, I have given them.

9. Saints are one with God and the Son. John xvii, 21. As thou, Father, art in me and I in thee, that they also may be one in us.

10. Saints pardon sin. John xx, 28. Whosoever sins ye remit, they are remitted unto them.

11. So also, Jesus said, greater works than these (his works) shall ye do.

Now before my brother again objects to these high honors being ascribed to the Son of God, let him either admit all these into his Trinity, or explain how the same names which are applied to them as creatures, should prove Jesus the supreme God, and be too high for him as the Son of God! My brother quotes "I and my Father are one." But does this prove equality? Are not a man and his wife one? Does not Jesus pray, John xvii, that we may all be one, even as he and his Father are one? Were not the builders of the Babel tower one?

How careful should we be not to misinterpret the sacred Scriptures? He takes one text here, and another yonder; part of a text from this chapter, and part from that; here one about power, and there one about knowledge, and brings them all together, just as a mechanic brings together timbers to build a house; and frames them together, and says: "Now is not this God?" "Is not this God?" "Have I not done it?" "No! no!! you have not done it! You cannot manufacture Gods. God is Eternal. And the Bible believer realizes his existence as the eternal *One*, the great immutable first Cause. Let my brother explain the passages which I have quoted ascribing glory to men, and by the same process he can explain all that he has brought to prove that more than One is God. And my brother had better explain them, for if the Son be God, he is not the God of the creed, for

that God is without body or parts, and I am sure that my brother does not wish to lie under the imputation of holding two Gods. Concerning giving God a body, however, my brother has concluded that the creed is false, for the creed says that God has no body; but my brother says that God has got a body, yet his brother clergyman, Rev. Mr. Mattison, says that to give God a body, is no better than atheism. So that, my brother, according to an eminent Methodist minister, now in New York City, you are no better than an atheist. But I do not admit this; I must defend you. These authors are hasty and unguarded in their language. My brother admits that the Discipline is wrong, in making the Son eternal, since he agrees with Clarke, who says: "If Christ be the Son of God, as to his divine nature, then he can not be eternal." Clarke, Luke i, 25. They believe the Son to be simply a man, and yet the Son is the second person in the Trinity. In proof of the human origin of the Trinity, it is to be remembered that the word Trinity was first introduced, in the latter end of the second century, and:

That none of the early fathers were Trinitarians:

That my brother has not been able to find the word Trinity in any of their writings:

That the first two church historians, Hegisippus and Eusebius, were neither of them Trinitarians:

That Theodosius, the tenth, professedly Christian emperor of Rome, was the first baptized in the faith of the Trinity:

That when he undertook the establishment of that doctrine, by the power of the sword, he excluded the congregations from over one hundred churches in Constantinople alone:

That at that time all the Christian nations rejected it:

That notwithstanding all the Christian kings of the first five centuries, Clovis of France is called the eldest son of the Church, because the first Trinitarian king:

That of forty-five councils held in the fourth century,

embracing the largest councils held in the early ages, only thirteen of the smaller held the Trinity, while thirty-two opposed it :

That the conversion of the nations to the Trinity, is called giving their power to the beast—Rev. xvii, 13 :

That at one time in the fourth century, Athanasius was the only Trinitarian bishop of any note in the world :

And that although millions of people have been put to death to establish it, it is still falling.

MR. FLOOD'S Seventh reply :

My brother quotes Dr. Stewart on John i, 3, who supposes that God must have been different from the Word. How? Different in substance? Different in power? Different in glory or eternity? This seems to be a very ambiguous phrase, and if it is not as an exposition, I am perfectly willing that he should enjoy its entire benefit. He quotes Mr. Stockton, page 122. When that eminent divine learns how his name has been brought into this discussion, he will consider that no great compliment has been paid him in the manner in which his writings have been used. I will read a passage from Mr. Stockton, commencing on the same page.

“Now thou art glorified with the glory which thou hadst with me before the world was. Now thou art in the form of God, and thinkest it not robbery to be equal with God. Now thou art acknowledged by me and by the universe, to be the very brightness of my glory, and the express image of my person. How, then, canst thou bear, even though only in appearance, to lose my love? How canst thou bear to obscure thy glory, and make thyself of no reputation? How canst thou bear to take upon thee the form of a servant? Nay, far worse than this, how canst thou bear to exchange my image for the fashion of man, of sinful man, debased to the likeness of the devil?” You see it is in connection with his humanity, that he is contemplating this; not in his divinity—not as he existed prior to his manifestation. “How canst thou, in thy

divine nature, shall God die?" No! Dr. Stockton never uttered it. I used the term Dr., because the honor was conferred by the Pennsylvania College at Gettysburgh; but, like Mr. Barnes, he declined the honor—the only two living divines who ever rejected the title of D. D. This passage, in its connection, is sufficient for the present purpose, to show he does not, in the selection, know what notes he quotes, from pages 149, 150, 152, containing the elegant language of Mr. Stockton. He thinks if I had met with this, as applied to Christ, I should have applied it in proof of his divinity. Surely my brother has made a grand mistake. When he ventures to compare himself to a mariner, might not any traveler, on his return to his native land, have dictated this sentiment, and expressed this feeling? "Like a warrior?" now, it seems that Christians are represented in this light, in the Word of God, and required to take to themselves the whole armor of God. I wonder he did not charge Mr. Stockton with blasphemy, or guilty of sacrilege, in using such language. He challenges the blind, the dumb, the sick, the leprous, &c. Here he alludes to the glorious traits contained in the miraculous transactions of our Lord and Saviour Jesus Christ. And the brother supposes, that had this language been applied to Christ, I should have taken it as a proof that he was God. "All thrones, and dominions, morning stars," &c., of all these claims he audience, and then demands the audience of the Son of God, yet with no apology to any, for this claim; they would prize the compliment as an augmentation to their felicity. I hail them afar by the silver trumpet of Isaiah, "Hear O Heaven, and give ear O earth, for the Lord had spoken." Here, then, is that page—he claims the audience of those hosts—he addresses them by the silver trumpet; not of Thomas H. Stockton, but of Isaiah. Now, what the brother has discovered in all this, that could have attracted his attention, except it be the sublimity of the language, I am at a loss to conceive. Then, with regard to the wonders of

God, as assumed by Trinitarians, God is one, Father, Son, and Holy Ghost: these three are one. There are three persons constituting the true Godhead, dwelling in the person of Jesus Christ bodily. This, my brother intimates, may be illustrated by the idea, that a man and his wife are one; even, as intimated by my brother, that the builders of Babel were one. Now, will he have it understood that the builders of Babel were one, in the same way that the Father and Son are one? Had they been one in that sense, in the erection of that tower, their object might not have been frustrated by the confusion of their language; but they were scattered. So the union that exists between Father and Son, may, at some future period, be broken up; and this, I shall show, may be the case, if the union exists by a delegation of power from one to the other. That there may be such a thing as a derangement in the union that now exists, provided that it was so, this will be made as clear as the light of day, at the proper time. He then goes on to notice some passages on the name of God, and shows us that these names are applied to man. It so stands, I admit, more than once; but not in the sense in which it is applied to the supreme Jehovah; it is applied to Moses with regard to Pharaoh; to David in an address to him, which was quoted.

My brother said, I might explain, if I could, how these phrases were employed, in reference to inferior beings. I here assume that in no instance is this language employed, as it would have been, had it been expressive of the perfections of the supreme God; and he will not say that it is. He also says, with equal propriety, that the same terms were applied to Jesus Christ, which I might explain if *I would*. These terms are applied to Jesus Christ, in the same sense that they are applied to the Lord Jehovah; and hence, this changes the face of the matter very materially—it is used in the passage already quoted, Hebrews i, 8; unto the Son he saith, “Thy throne, O God, is for ever and ever.” Here it is

applied to Jesus Christ in the same absolute sense that it is applied to God, Isaiah ix, 6, "For unto us a child is born; unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor; the Mighty God; the Everlasting Father; the Prince of Peace." I shall have occasion to found an argument upon this passage, at a subsequent time; I quote here to prove that these titles are given to Jesus Christ, in the same sense in which they are applied to the almighty Jehovah. He says, the parents of Sampson, when they had seen an angel, allowed that they had seen God; and I could have referred him to many similar expressions, even; and thus he quotes the instance in which a man highly favored of God, and to whom I have already alluded in this discussion, supposes that a God was before him, and was about to bow down to him, and worship him, even as God; but was forbidden, from the very fact, that it would have been idolatry, however exalted he was in character, or appearance. So if Jesus Christ be not God, then would the same truth necessarily follow, that if acts of devotion were paid to him, in the sense in which they were paid to the supreme God, those acts would be idolatrous in their nature; but whenever devotions have been paid to Jesus Christ, has he ever refused to receive them?

In the same chapter quoted, Hebrews i, 6, "And again when he bringeth in the first begotten into the world, he sayeth, And let all the angels of God worship him." So that Christ is worshiped by angels in heaven—they are all required to do it. He was worshiped and adored upon this earth, and received divine honors, expressed clearly in the acts of devotion paid to him, without even charging upon those who did it the act of idolatry; hence the matter appears in a very different light when the true position of this question is asserted. My brother says, that men can manufacture Gods. Whom he supposes anxious to manufacture Gods, I cannot conceive. I approach this subject with profound reverence. We might

sometimes, when we see men disposed to prove great things, conclude they might be going out on the business of world making ; but the idea of manufacturing Gods, seems to be fraught with such sentiments of blasphemy, that I cannot dwell upon it, without expressing my abhorrence of the man who could engage in such a business.

My brother hands me a printed paper of his own, on which fifty distinct points of difference are made out between his belief and ours, and half of which I design noticing, that he may not say an answer has not been given. The forty-ninth point which he makes out, is, that we hold, divisions among *Christians* are right. My brother, not Methodism, is responsible for this.

I assert that Methodism teaches no such thing, as that division, in the proper sense of the word, is right ; that this is ground which I do not wish to enter upon, I merely mention it, to show its want of applicability.

MR. SUMMERBELL responds with : The proposition referred to by Mr. Flood, was not read, and that it was erased out on the printed paper handed to *Mr. Flood*.

“ When ye pray, say Holy Trinity.” There is no such injunction in the Methodist Discipline ; but I can see no propriety in answering what has no connection with the subject, and which really has no existence in our Discipline.

My brother’s friends will now see the reason why I am compelled to treat much of his argument in the manner in which I do. “ We have no God but Jesus.” This is language which does not occur in the Book of Discipline ; and the brother stands responsible for placing such language in the mouth of Methodists, and presenting it as their arguments in this printed sheet.

To say that we have no God but Jesus, is to me, language both new and novel. “ He performeth all works by his own power.” Where the brother quotes that language from, I do not know ; yet he sets it down as drawn from the Methodist Discipline. Heb. i, 3, “ And being the brightness of his Father’s glory, and the express

image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

So if it is assumed that Christ's power is an independent power, it seems to accord very well with this language. "Christ is equal with God," is the thirty-sixth proposition posted; to which he quotes as his belief, "My Father is greater than I." We quote, "In him dwelleth all the fullness of the Godhead bodily; all power in heaven and earth is given into my hands." Again, "I have power to lay my life down, and I have power to take it again;" here is the assertion of omnipotent power.

This is conceived to be all-sufficient, in review of the position alluded to by my opponent, on that subject.

Now let us allude to the reference made again to the doctrine, "that our God died;" which he attempted to prove. I assert that no such language is to be found in our belief. Whenever he reads out to me, that Mr. Stockton says that God died, I will say he has a respectable author to maintain a most astounding error.

That God died, is not only an error of doctrine, it is an absolute impossibility; but now the difficulty with him seems to be, that we represent Christ as both God and man, showing that he died. It is the right of every man, and every party, to explain their own views. We hold, and have asserted time and again, that Jesus Christ is both God and man—that he possesses a human and divine nature, not in two separate and distinct persons, but in one, and that in his humanity he died, but that in his divinity he lives for ever.

MR. SUMMERBELL's Eighth address:

Kind friends—my brother has made out quite as well as I expected. He positively denied that any Methodist clergyman believed that God died, or divinity suffered. So I read him, Rev. Mr. Stockton, the highest authority in his own church. He cannot evade Stockton, unless he denies that the pre-existent Logos, by which all things

were made, is divine. But having asserted over and over again, that it is God—God in contradistinction to the Son or humanity; he has to admit that God died.

I also brought him Mr. Stockton's language concerning himself, "My brow blazing with the name of Jehovah," challenging the blind that they may see, and the dead that they may rise; claiming the audience of all worlds, and thrones, and dominions, morning stars and archangels, or any Son of God to all eternity; and saying that he had no apology to make to any Son of God to all eternity; and I challenged my brother to find any place where Jesus used such boastful language concerning himself, or where the apostles used it concerning him; and urged, and still urge, that if my brother were to find such language concerning Jesus, he would seize upon it to prove his supreme divinity, and that it would prove Stockton's divinity by my brother's course of reasoning. But he says, that when Mr. Stockton challenged with no apology, any Son of God to all eternity, he spoke it reverently. No! Those were my words, I felt an awe in reading them, and I said—"I speak it reverently." These were not Mr. Stockton's words. But he reviews and calls my attention to where Mr. Stockton speaks of himself as a mariner, to show that he could not prove him God; but could not my brother apply the two-nature scheme here, and say, "Why that means his humanity?"

My brother spent some time reviewing my little paper; perhaps he spent more time upon it than it was absolutely worth; but he made nothing out of it for his side. He argues, that in Christ dwelleth all the fullness of the Godhead. "So are we filled with the fullness of God." Eph. iii, 19. But does this prove us equal with God? Is this house the sun because filled with its light; or is a chest filled with gold, the gold that is in it?

He says, that I asserted that they had no God but Jesus. I asserted that this was popular Trinitarian phraseology. I did not quote it as belonging to the Methodist

Protestant Church. In that class of illustrations I included all Trinitarian and Calvinistic churches.

He says, that the Methodists do not say, When ye pray say "Holy Trinity;" but the Protestant Episcopal church does, and their faith is the same; the Methodist being a part of the same. They say in the Prayer-book :

1. O God the Father, maker of heaven and earth, have mercy on us miserable sinners.

2. O God the Son, redeemer of mankind, have mercy on us miserable sinners.

3. O God the Holy Ghost, thou sanctifier of our natures, have mercy on us miserable sinners.

4. O God the Holy Trinity, three persons in one God, have mercy on us miserable sinners.

They pray to the whole four of them; and the prayers in the Prayer-book are commanded to be prayed. If they be not Methodist, they are quite as orthodox!

My brother has been able to bring no text of Scripture against us yet; those which he has brought, I have proved, had no such bearing, by the very best orthodox authorities. He says, that if I worship my Christ, *it is idolatry*; but he did not prove it! Angels and saints in glory worship God and the Lamb—the Lamb that was slain. God has commanded us to worship him, and I will obey. But what will my brother do with the very man part of his Saviour—the mediator part? will he worship it? No; that is a creature. Thus he divides his Saviour; and labels the parts: this is divine, and that human; this is God, and that man; this may be worshiped, but not that. Now I worship a whole Saviour; he is one undivided Saviour to me. I want none of this cutting and carving. I want no dissector to pass his knife through my Saviour, separating him part from part, and telling me which is divine, and which human; which God and which man; which I may worship, and which I may not. And I am sure that if we get to heaven, we will find an undivided Saviour there. In the Revelation we have a scene in heaven. "God sits upon a throne, (iv, 3);

With a book in his right hand, (v, 1); The angel cries who is worthy to open the book; and no man in heaven," (now mark that) "no man in heaven, nor in earth, nor under the earth was able;" this excludes my brother's "very man;" but though no man was able, yet, said the angel, "weep not, for behold the Lion of the tribe of Judah hath prevailed to open it. And I beheld, and lo, in the midst of the throne, a Lamb as it had been slain," (not my brother's God that did not die,) "and he came and took the book out of the right hand of him that sat upon the throne." Does my brother think that it was the same one who sat upon the throne, that came and took the book out of the right hand of him that sat upon the throne? It was not the man; because there was no *man* able. And this Lamb the saints and angels join to worship. God says, Heb. i, 6, "when he brings the first begotten into the world, let all the angels of God worship him," i. e., the first begotten. Will my brother worship the first begotten? Is God the first begotten? if not, who is it he worships? Will he worship the Son? Clarke says, "Son implies inferiority;" and he agrees with Clarke. But if not, if he will not follow the practice of angels, why does he quote it?

My brother next quotes, Is. ix, 6, where he thinks the Son is called the everlasting Father; or at least, the Logos is so called! The Logos is the second person; are there two Fathers? The Athanasian creed says, "that we must neither confound the persons, nor divide the substance; if we do, without doubt we shall perish everlastingly." I do not believe it, but my brother does; yet here my brother confounds the persons, and makes the second person the Father; and the child born, that, he says, was very man—that was not the mighty God, but the man. This is the lowest form of Socinianism. The Socinian believes, that the child born was man, and that the mighty God was in the man. But the prophet says, that the name of the child born, should be "called the mighty God." He says that it is *unnecessary to explain*

the passages which I presented him ! But, if Jesus was simply "very man," and only called God because God was in him, how could this make him God any more than Moses, who is called God ? Exod. vii, 1 ; or those to whom the word of God came, who are called Gods ? Exod. xxii, 28, or John x, 34, "Thou shalt not revile the Gods, nor curse the ruler of thy people ;" or "The Lord sitteth in the congregation of the mighty, he judgeth among the Gods." "I said ye are Gods." Ps. lxxxii, 1-6. Now I want my brother to explain this, "Jonathan said unto David, *O Lord God of Israel*," &c., 1 Sam. xx, 12. He cannot dispute, that if he found a passage which read, "And Peter said unto Jesus, *O Lord God of Israel*," he would bring it up as positive proof, better far than any he has found. If Jesus had had a prophet and been called God, (Elohim) as Moses, he would have considered it good proof of supreme Deity.

He quotes, Heb. i, 3, "Upholding all things by the word of *his power*," to prove that Christ upholds all things independent of the Father, by his own power. The text reads :

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets ; 2 Hath in these last days spoken unto us by *his Son*, whom he hath appointed heir of all things, by whom also he made the worlds ; 3 Who, being the brightness of *his* glory and the express image of his person, and upholding all things by the word of *his* power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

You see the personal pronoun *his*, all through, applies to God ; when it applies to the Son, it changes to himself. So that the text says, that he upholds all things by the Father's power. But again, this is the Son, whom my brother don't believe is divine. See Clarke, Luke i, 25. This is a very crooked system. He cannot understand how so much glory can be given to the Son of God. "John presents his likeness, as the brightness of

the Father's glory, and the express image of his person. His head and hair white like wool, and his eyes as a flame of fire—his feet like unto fine brass, burning in a furnace—his countenance as the sun, shining in his strength, and a sharp two-edged sword proceeding from his mouth. Clothed with a white and glistening garment down to the foot, and girt about the paps with a golden girdle. Upon his thigh the name written King of kings and Lord of lords, and upon his head many crowns: thus he walks among the golden candlesticks, and holds the stars in his right hand; redeems the worlds which he had created, and sits at the right hand of the great eternal One, as the only Son, heir, and representative of eternity's great King." Will my brother deny these titles to the Son of God?

He says, that the three persons do not hold the scepter in heaven, only one holds it. Where then are the two other persons? Are they standing looking on? equals and yet no scepter? God and yet no scepter? Have they no crown? no honors? no divine glory? Does not my brother worship the whole three?

Go back, my brother, and try again. Give us a better explanation! They must be equal in glory, for the *creed* says so! i. e., the constitution and Discipline, as he prefers that name. My brother next quotes Rev. i, 18. "*I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." No, said my brother, "I am he that liveth, *that* means the divine nature. And was *dead*, that means the human nature." Who told my brother all this? or did he guess at it? Read the whole text, and you will see that this was the Son of man (chap. i, 13,) that said all this. He again quotes John i, 1, but there is nothing said of Trinity, or three persons there. Yet he thinks that there is an argument for him, because the apostle says "all things were made by him;" but Heb. i, 2, says that God made the worlds by his Son; but my brother don't believe that God had a Son, when he made the

worlds. There is no intimation of the Trinity in the Bible. It teaches that God is One and only one, and that the Son was with the Father before the world was, as says the Nicene creed, "begotten before all worlds;" by whom God created all things. This Son of God is rejected in my brother's system. He has no place for the Son of God, hence he says, many are called Sons of God. But the Scriptures teach us that God has but one Son: "Having, therefore, one Son." Mark xii, 6. A certain king made a marriage for his Son, not sons. Jesus is never called one of the Sons of God, but the Son of the living God—the only begotten Son of God—the well beloved Son of God—and angels and men are commanded to worship him, as the first begotten, which proves that they are not his equals. To which of the angels said God, at any time, Thou art my Son? Heb. i, 5. This text shows that they are not the Sons of God. My brother has never answered those texts which prove that Jesus was God's Son before he came in the flesh: he came out from God—came down from heaven—came out from the Father—had glory with the Father before the world was; though he was rich, yet for our sakes he became poor; a body hast thou prepared me; God created the worlds by him; he was made a little lower than the angels. So it says that God gave his Son, and sent forth his Son, and sent his own Son in the likeness of sinful flesh, and that he took upon him the form of a servant, and appeared in fashion as a man. Now let my brother tell us which nature of his Christ will answer this description.

The truth is, there is no Trinity in the Bible, but one God; one Son of God, of the same nature of the Father, and one Spirit of God. The Christians believe that there is *one God*, and but one God, and that God is one, and his name One, in contradistinction to Trinitarianism, which teaches that three persons are all God, and that God is composed of three parts, as first person, second person, third person, and that his name is three, or

Trinity. I will now introduce some of the evidence on which the Christian faith is founded, and show you that this is the faith of the Bible.

1st. In the creation of the world, Gen. i, 1, we read of but One God. "*In the beginning God created the heavens and the earth.*" And in giving the law, the same doctrine is enforced by the command: "*Hear, O Israel, the Lord thy God, is one Lord.*" Deut. vi, 4. Also, in the New Testament, the same doctrine is enforced. Paul says: "God is One." Gal. iii, 20. Prophets and priests sang the praises of God, as the Holy One,—the High and Lofty One,—and the Mighty One. See Is. li, 15—xliii, 15, and i, 24. And there are more than one hundred texts where God is called One. But in no one place in the whole Bible is God ever called three, or Trinity.

2d. In Deuteronomy xxxii, 12, he is called, God alone—and he is called God alone, or the only God, over one hundred times; but nowhere is it said that he is not the only God, or that he has two companions.

3d. In Is. xl, 25, the doctrine is taught that God is without equal. "To whom will ye liken me, or shall I be equal, saith the Holy One." And in more than fifty other texts, we are taught that God has no equal. But there is not one text in all the Bible which says that God has an equal.

4th. In John xvii, 3, Jesus declares that his Father is the *Only True God*. And in over fifty other texts, the same doctrine is expressly taught. But there is not one text, which says that the Father is not the only true God, or what would be equivalent, that two other persons are as much the true God, as the Father.

5th. God speaks of himself as the true, and only true God, under the personal pronouns, in the singular number, as I, My, Me; in opposition to the plural, Us, We, Ours, &c., over one thousand one hundred times. "*I even I am He*, and there is no God with Me," &c. Deut. xxxii, 39. But were there three persons, one could not speak thus of himself, but must say We, Us, &c.,

as is always the case, where there is more than one person.

6th. God is called *invisible, immortal*, the Father of all, &c.; together with over one hundred and ten divine epithets, which are never given to the Son, nor to any other person in the absolute sense.

7th. Jesus says that God is his Father, and his God, John xx, 17 ; and teaches this doctrine in over one hundred places ; but never calls himself God's father, or the Father's God.

8th. Paul says, 1 Cor. viii, 6, That though others, both in heaven and earth, are called gods, yet to us there is but one God, the Father. And there are thirteen hundred and twenty-six texts in the New Testament alone, teaching the same doctrine ; but there is not one which teaches that the Christians have any other God.

9th. Other persons, however, are called gods, in the New Testament, about *twenty times*, as follows : *Heathen gods thirteen times ; Jesus three times ; magistrates three times ; the Devil once ; our appetites once ;* but never so as to deceive any person who has not before imbibed the error.

10th. Jesus says that the true worshipers shall worship the Father. Jno. iv, 23. And in hundreds of texts God is called a Father ; but never a Son.

11th. Jesus taught us to pray to the Father, by precept or example, in over twenty-five places ; but never taught us to pray to three persons, or to a second or third person.

12th. The Father is called Jehovah, in the Bible, six thousand eight hundred and twelve times ; but no other person is ever called Jehovah, without some qualification.

13th. God is addressed, in the Bible, as one person, as "Thou," "He," "Him," over four thousand times. Language which is never addressed to more than one person, and hence each text is as positive an argument that three persons are not God, as though it said, only one person is God, or only one of the three is God. Four

thousand texts thus define God to be but one person ; while he is never addressed or spoken of in the plural form of the pronouns, as you, them, they, &c., in one single text ; yet this would be the only proper way to give them equal glory, if there were three persons God. I have now cited thousands of texts, which prove, in Bible language, that the Father is the only true God—that the Lord our God is one Lord—one Lord and his name One—that God is one ; but he has not found one solitary text which says Trinity, or God is three, or the Father is not the only true God. Now if a faith, not found in the Bible, is just as good as one found there, what need have we of Bibles ? The text that says, “Let us go down,” &c., Gen. xi, 16, is a bad one for those to quote on this subject, who believe in the omniscience and omnipresence of God. I leave my brother to explain it. That God should say, Let *us* make man, is not strange, for he made all things by his Son, Heb. i, 1–3, and of course spoke to him. So in every case where *us* is used, God speaks to another. So I can say, “*let us go*,” yet I am no Trinity. Not only is God never addressed, in Scripture, as three persons, but our Methodist brethren, who profess to believe that he is three persons, do not so pray to him. They never address him with the plural form of the pronouns. They do not say *you*, when praying, but thou and thee ; so also in their hymns. They always come to one in the name of another, and more often pray for, than to, the *third*. This is almost uniformly the case, except in a few doxologies of “God the Father, God the Son, and God the Spirit—three in one.” But in all their prayers they *feel* the unity of God. The Trinity never enters into the deep consciousness of their soul’s religion, showing that the unity of the Godhead has entered deep into their heart and life. The Father, my friends, is the only true God. John xvii, 3. That God is one, the Bible asserts. Is it not true ? Shall we not believe it ? Why are you slow of heart to believe all that the prophets have spoken ? Is it not good doctrine ? Can not we be saved

by the same religion which saved the apostles and early Christians? Dr. Mosheim well says, that the Trinitarian creed has been the cause of many heresies. Brethren, let us put this human doctrine far from us, and return to the pure language and belief of Revelation. Then may we all be one again. To prove the Bible doctrine, I have cited you to 12,923 texts arranged in classes, and have presented you representative texts of each class. If my brother will take them up, I am willing to take them up singly, one by one.

MR. FLOOD's Eighth reply:

I must return my brother's compliment, and say he has done quite as well as I expected. He asserts that the language employed by Stockton would be taken by me as deifying the person that used it. My brother labors under a serious mistake. I should never once dream of connecting such language with divinity, and should never have thought, had it been applied to Jesus, of taking it as proof of his being a divine Being. I should as soon assume that any other conceivable language would be as much a proof as that; but I will not be drawn away from the argument by matters having no bearing upon the subject, though this is but one of many things of a similar stamp which my brother has presented.

He says of "That in Christ dwelleth all the fullness of the Godhead, bodily," that because you may have a chest full of gold, therefore the chest would not be equal to the gold; or that because there are multitudes of persons assembled in this house, the house is not equal to the multitude. Well, now, if the fact that the Father, Son, and Holy Ghost dwell bodily in Jesus Christ, does not constitute one God, the true God of the Bible, then I confess I would not be able to find a single passage in the whole Word of God, that would be illustrative of the character and being of God.

Who ever assumed that the human body, which the Word or Logos took upon him, was, in its essential ele-

ments and nature equal with the Deity? Who ever asserted this? No one! We have argued its essential equality with human nature as free from sin, but through the sacrifice of a suitable atonement it might become a mediator between God and man. Thus would pardon be secured to the guilty rebel, and the door of hope opened to a perishing world.

My brother, in alluding to the little paper he handed me, complains that I do not answer the points to which he especially referred. I answered things which I found in the little paper; but what has that paper to do with the question involved in discussion? Namely, that the doctrine of the Trinity, as taught in the Methodist Protestant Discipline, is contrary to the Word of God, in relation to the equality of Jesus Christ with the Father. What has the great mass of lumber, which my brother has seen fit to introduce, to do with the proposition under consideration? It is my desire to be found close about the subject; and though he is in the affirmative, and wanders from the subject, I must not be held accountable for it. He would make the Methodists in England, if not in this country, accountable for what might be found in the Prayer-book and Discipline of the Church of England. We were once part and parcel of the Episcopalians; but a separation took place, and now the Methodist and the Established Church of England are as distinct as any two Christian denominations in this country; but I must correct the statements of my brother, which, I dare say, he fell into innocently.

He wishes to know if I will worship Jesus the man, or Jesus the divine nature, as my whole Saviour? He does not venture to deny that Jesus was human; and then he turns round and asserts that his brother will not worship Jesus Christ. Where the brother gathered that information from, I can not state. Jesus Christ is the object of my worship. I worship him as the true God—as the only tangible manifestation of God—as the only object of the faith revealed to the world. The humanity

of Jesus Christ is associated with the divine nature mysteriously. The association and manner of it, I do not understand. The fact is a fact of Revelation. I worship him in his true character as God, the second person in the adorable Trinity. I worship him as God, equal in substance, power, glory, and eternity, with the Father. I worship him in connection with the Father and the Holy Ghost, as the one God of the Bible—the only true God. Hence my good brother, I hope, will no more make the statement that I do not worship Christ. I do not worship him as having delegated power. I could not worship him if a doubt rested in my mind, that he existed at the will of another; that he may be able now to grant me all my request, and to-morrow his delegated power may be withdrawn, and he may be unable to grant my request, and meet my necessities.

This doctrine of delegated power, from one being to another, who is not co-equal with him in substance and in power, involves in it much absurdity—much that is impossible; its resemblance to skepticism, is near approximation to atheism. If all power in heaven and in earth is given into the hands of Jesus Christ, then there is no power which is not conferred, and if that power is conferred, it is the power of omnipotence; it is the power that supports all material order; it is the power from which emanates all material law, that sustains universal existence, the comforts of life, both material and immaterial; it is the source of all existence, if it were, as my brother intimates; the being from whom this power was transferred loses his essential attribute—the Creator is annihilated, the giver of this power falls annihilated. My brother at last admits, that a transfer of infinite perfections of the Almighty, to a created being, would be a transfer of power that could not exist in two natures at the same time. If you admit it, you have the absurdity of two infinities at the same time. The brother quotes “all power in heaven and earth is given into my hands,” and then he asserts he has power only from his own life.

If the power of supporting his own existence is given to him, and he asserts that he has power to lay his life down and power to take it again, it involves a contradiction to what has been asserted by my brother. If he has life in himself, he has it not from another. If he has the right and the power of sustaining his own life, it did not come from another. And when my brother asserts that *all* power is given unto him, he asserts that which is not possibly true. While my brother exhorts us to abandon these unscriptural phrases and notions, I would, in the best of feeling, turn to him, and urge upon him to abandon his doctrine, which is an approximation to absolute atheism. His position necessarily annihilates the Lord Jehovah. I assume that the attributes of Deity, such as omnipotence, omniscience, and omnipresence, being transferable, is in itself an inconsistency. For if these attributes could be transferred, the original power ceases, and the original existence ceases with it. My brother has been greatly concerned about the language of the Poet:

“God, the mighty Maker, died.”

I may again assure him that Trinitarians have never believed it. My brother endeavored to draw the doctrine out of the Book of Discipline, but he could not torture such a doctrine out of it.

The promises of Christ must stand. Heaven and earth may pass away, but his Word shall not pass away. He says, where two or three are gathered together in my name, there am I in the midst of them. Now if Christ be not omnipresent, how could this be? There is no place in which he is not. Indeed, he might be in the four divisions of the globe at the same time, so that he might be with the numberless Christians that truly worship in his name; and if he be not omnipresent, it is utterly impossible that he could fulfill the conditions of his promise. But can two omnipresents exist at the same time? Could two persons of omniscient ubiquity occupy the same place at the same time? “If I ascend into heaven, thou

art there; if I make my bed in hell," &c. Here the universality of the presence of Jehovah is asserted. He claims this attribute for himself, as we have shown; and of Christ claiming this attribute for himself, it is one of the essential perfections of his divine nature, and of course, it can be possessed by no other being at the same time. Surely then, my brother has, in my estimation, made a very serious blunder, in introducing the argument in the form he has done, and in the present connection.

He then alludes to my quotation, Heb. i, 3. "Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." I remark, in purging our sins he did it by himself; he did it by himself, by his own authority; by the exercise of his own power, and I inquire, who can forgive sins but he alone against whom sin has been committed? It is not a work that can be done by proxy; that power, when he said "the Son of Man hath power on earth to forgive sins," he assumes, to exercise his authority. He exercises an almighty prerogative, as the apostle says, "when he had by himself purged our sins, sat down at the right hand of the Majesty on high." I assume it is the same person, in the same connection, that upholdeth all things by the word of his power. My brother says that the unity of God is mentioned in over one hundred places in the Scriptures. I am a rigid Unitarian. I sustain the Scripture doctrine of the unity of God, the oneness of Jehovah, with all the energy I possess, that the Lord our God is one Lord, and that this one Lord is constituted of three persons—the Father, Word, and Holy Spirit. He proceeds to say that more than one hundred epithets are applied to the Father, which are not applied to the Son. No doubt it is correct; it is strictly proper that it should be so. In one hundred and fifty passages, there are epithets employed in reference to the Son, which are not employed in reference to the Father;

for one class relate to his humanity, and the other to his essential Divinity ; but of which passages, therefore, I believe he does mention that there are over thirteen hundred texts, which speak of God the Father. If they were multiplied a thousand times, I would still indorse them. These texts equally support the position I occupy. In sixteen hundred passages he is called Jehovah. The first occurs when he reveals himself to Israel ; it occurs frequently throughout the Scriptures, and is expressive of the God of the Bible—the mighty Jehovah. He then says, our Trinitarian creed does not sink down deep into the heart, and urges us most earnestly, to put it away. I thank God that this Trinitarian creed has had a long lodgment in my heart—deeply imprinted there. I love God, the Father, because he first loved me. I love God, the Son, because he came into the world that he might be a propitiation for my sins, and not for mine only, but for the sins of the whole world. I love the Holy Ghost, because he is the agent awakening me, and bringing me to a sense of my perishing state, and danger. I love the Holy Spirit, because he is my regenerator and sanctifier ; because in his communion he is the Source of joy and comfort, by day and by night, in a happy and blessed experience of more than seventeen years, when he found me a wandering orphan boy, upon the dark mountains of sin and folly, and brought me as a broken reed, to the feet of Immanuel God ; and I love him, that he has sealed me as an heir of an immortal inheritance beyond the grave. And hence, these truths have found a deep lodgment, sir, in the heart of your opponent. And I hope that, in passing Jordan, when I shall dip my sandals into its chilling waves, my Lord shall sustain me ; and though the river be wide spread, and its waters dark, yet shall I see the pebbles under my feet, but beyond, I view the rising spires of the distant City, the New Jerusalem, the home of the saints, where I shall be happy to clasp my brother's hands upon that smiling shore. But while we are here, we will worship at the shrine of this

one God, the Father, Son, and Holy Spirit, trusting in his might and relying on his power, amid all the changes of life, and reign with him—one God, the Father, Son, and Holy Ghost, in a better world.

MR. SUMMERBELL's Ninth address:

There is one thing, my friends, that I wish you to notice, all my quotations and references from human authorities, are on my brother's side of the house. I prove my exposition of Scripture by *his* witnesses; he proves his, by *his own* witnesses, which makes them, in this debate, no proof at all. Yet my brother falls back upon these Trinitarian authorities, as if they were to decide the question. Strange idea! My friend's closing speech, yesterday, was remarkable for four things: 1st. Skeptical mode of thought; 2d. Irreverence for the divine attributes; 3d. Most careful avoidance of my argument; and 4th. Unsparing lung-power. But my brother should remember that the prophet said, "Though a strong wind rent the mountains, yet the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; but after the fire a still small voice, and the Lord was there." It is not the thunder that kills, but the lightning; however, some are often frightened with the thunder more than the lightning.

I liked my brother's exhortation, in his closing remarks, much. I am glad that he enjoys the blessings of religion. I was quite affected under his good talk about passing over Jordan, and dipping his sandals in its chilling waves, and wading through the dark river, and seeing the pebbles under his feet; but this does not prove the Trinity.

My friend carefully avoids my argument. I have presented above, forty-four philosophical arguments, showing that God was not Christ, since God could not die, could not pray, could not receive power, &c.; which are all unanswered. My fifth argument, concerning the three

infinite persons, he only noticed by saying, that but one of the persons held the scepter, or sat on the throne; and to my interrogation of how the two others were engaged then, or how they were equal? he gave no answer.

To my twenty-five arguments and Scriptures showing that more was said of men than he had proved of Christ, he barely replied, "It is not said in the same sense."

My interrogation as to the worship of the Lamb that was slain, he has not answered. Now, I insist on his stating plainly, whether he will worship the human part of his God—the human part of his Christ, or only the divine part, rejecting God's body; for he has acknowledged that God has a body; thus his God, his Christ, is part God and part man. Now does he worship all, *or part*? Will he worship the Lamb that was slain? Will he worship the man Christ Jesus?

I proposed him over three hundred texts, proving that the Father is the only true God; but he declines answering them. I now insist on his either acknowledging that they are irreconcilable with his theory, or answering them. Yet I will not ask too much, but if he will explain three texts satisfactorily, I will be satisfied. I will give him John xvii, 3, and let him tell us how the Father, by the personal pronoun *thee*, singular number, is the only true God, and yet the Son and Holy Ghost as much the true God as he? Also, 1 Cor. viii, 4–8, "Though many both in heaven and earth are gods, or are called Gods, yet to us there is but one God, the Father." Also, Eph. iv, 4, "There is one body and one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all," &c. How is this one God and Father of all, greater *than all*, greater than both the Son and Holy Ghost? Above all!

My friend evaded altogether the point in my argument of over two hundred Scriptures, where God says, "*I am God*, and beside *me* there is none else," &c. Now I insist on the brother meeting these, and explaining how one person in the Trinity can say "I am God"

in one person, to the exclusion of the "two other persons," as Jameson calls them? I insist upon the gentlemen either answering, or acknowledging his inability to do so. He has frankly acknowledged that God has a body. He has also admitted, contrary to his creed, that the human and divine-natures of Christ were separated three days and three nights. Would he worship the "man" on the cross? He has acknowledged that the Son of God is not eternal—hence not God, in defiance of the constitution and Discipline. In making these concessions, he falls under the ban of his brethren; for saying God has a body, Mattison declares is no better than *Atheism*; p. 46. In denying the eternal Son, they say, he denies the eternal Father. His opinion that Christ is the Son of God only by the miraculous conception, they say, is groundless, absurd and blasphemous. Yet, with all these difficulties to contend with, my brother still attempts, vainly attempts, to find discrepancies in the Christian faith. But these discrepancies only exist in his imagination, and fall back with tenfold force upon his own contradictory system. Eighteen hundred years ago Peter confessed that Jesus was the Son of God. Since then, Peter denied him, but he still remained the Son of God; since then Judas has betrayed him, but still he has remained the Son of God; and since then wicked Jews have crucified him, but still he has remained the Son of God. The persecuting power of Rome could not annihilate this doctrine. Porphyry and Celsus the pagan infidels, vainly warred against it; it has stood the shocks of eighteen centuries; the former floods of skepticism, fire and sword, have not been able to overthrow it. "Upon this rock will I build my church," said Jesus, "and the gates of hell shall not prevail against it." John wrote his gospel to prove it; and God from heaven owned it. It was the test of fellowship to the eunuch; and the faith that overcame the world to John. God the Father revealed it, Jesus blessed it, and glory crowned it; and my brother will find that all his endeavors against it will fail

The brother proposed to me the following supposed difficulties. 1st. When I thanked the Lord, he said, very wittily, that he did not know which Lord I thanked. Now, he must have forgotten that I am not a Trinitarian. I might say of his thanks—though it would be uncourteous—that I did not know whether he thanked God the Father, God the Son, or God the Holy Ghost. But such expressions are not reverential, and have no application to the Christians, who have but one God, and who own but one person as God.

2d. He appealed very pathetically to know, if the fullness of the Godhead bodily dwelling in Christ Jesus, would not make him equal with God, or prove him God? I answer, No. It proves that he is not *that God* which the creed says has no body, but dwelt in him bodily. Saints are filled with the fullness of God, yet they are not God.

3d. He endeavors to avoid the prayer to the Holy Trinity, on the ground of the English Methodists having no connection with the Episcopal church. My brother does not understand that subject. All the Methodist sects sprang out of the Episcopal church, and the English Methodists are still considered as remotely connected with that church, and in some of the churches use the Prayer-book, and prayers placed in the Prayer-book are commanded to be prayed. But the connection to which I refer, is in doctrine, which, on this point, is the same in both.

My friend discussed the omnipotent attributes in an unphilosophical style of exhortation. He is deprecating delegated power—a term which I have not used—speaking of Christ Jesus' saying all power in heaven and in earth is given unto me, he irreverently remarked, that if Christ's power was delegated, he would not trust him! Shocking! Then he can not trust the Father who sent him; for to doubt one is to doubt both.

Yet he said, the first day of the discussion, that it meant that Jesus, to accomplish the great work of re-

demption, needed the power of the whole three ; that it was all given him—so that, on his own admission, he has bound himself to reject his Saviour ! But yesterday, in his desperate extremity, he cried, “I don’t believe it !” What ? not believe the Bible ? O yes, brother, you must believe the word of Jesus. But again, he said, if he received his power he could not trust him ; literally, could not trust the Father, but feared that God would withdraw his power from Jesus. Did not his “very man” receive his power ? and will he not trust him ?

Not trust his blood ?

Not trust his word ?

Not trust his mediatorial aid ?

How then will my brother be saved ? But he will trust this *very man* though *his* power be delegated ; then, why not trust the *Son of God* ?

Does he reply, the *very man* I can trust because of his close union with the divinity ; but this union can not be as close as the union of the *Son with the Father*. Then, why not trust him ? But he says, the *very man* was sacrificed on the altar of divinity, and thus became all-sufficient. This is a strange idea ; but if true, is it not just as true of the Son of God ? and could not the altar sanctify the Son of God as well as a *very man* ? Then why not trust the Son of God ? “He that rejecteth me, rejecteth him that sent me,” said Jesus.

Again, he says, “But if God gave *all power to the Son*, then there was no power not given : omnipotence was conferred to another, and the giver is annihilated ;” hence, the giver will cease to exist, God will be annihilated ! *Shocking conclusion !* founded upon principles most illogical !

But how will my brother avoid the consummation of his rashness plunging him into the atheism which he courted ? He has admitted that all power was given to Christ to make an atonement—that is, all power was given to *the man*. Thus, by his own logic, God gave all his power—that is, passed over omnipotence to the

very man, a creature, so that this creature became the omnipotent God, and God ceased to exist; and his God, consequently, is only 1800 years old, and so far from being a Trinity of divine persons, is a deified creature, with delegated power. Such are the atheistical conclusions to which he is forced by his *unphilosophical premises*. But, perhaps he will ask, How can I avoid this conclusion? well, every way. Has not my brother learned of God, "that giving does not impoverish him; nor withholding, enrich him?" Has he thought so little of omnipotence as to imagine that it is confined to heaven and earth? Does he not know that a power limited to heaven and earth, is but finite power? a *given amount*? Infinite power lies all beyond any given amount, however great.

God does not give away his own essential power. Paul says, "It is manifested that he is excepted that did put all things under him." 1 Cor. xv, 34. My brother said, that if God gave the Son to have life in himself, then there would be two self-existent persons; but that two self-existent, or two infinite beings can not exist. Very well; I do not believe in two infinite persons; but my brother believes not only that two, but that *three* infinite persons exist; and he can not deny it. If he says that the three persons are not three beings, I demand his authority for such unnatural ideas. Yet, let him define his position, and tell us what he means by a person, and wherein a *person* differs from a *being*? or what person can be imagined that has no being? Yet, he has three infinite ones, existing in the same space. Tell me, my brother, how three infinities can thus exist? Answer your own question, or abandon your system. But, notwithstanding his three persons in the Godhead, he claims to hold the unity of God. I will let a Hindoo teach him knowledge. Read Rammohun Roy, p. 171. "Should we follow, on the other hand, the interpretation adopted by Trinitarian Christians, namely, that the Godhead though it is one, yet consists of three persons, and, con-

sequently, one substance of the Godhead, might abide with the other, both being equally God, we should, in that case, be forced to view the Godhead in the same light as we consider mankind and other genera; for, no doubt can exist of the unity of mankind. The plurality of men consists in their persons; and, therefore, we may safely, under the same plea, support the unity of man, notwithstanding the plurality of persons, included under the term mankind. In that case, also, Christians ought, in conscience, to refrain from accusing Hindoos of polytheism; for every Hindoo, we daily observe, confesses the unity of the Godhead. They only advance a plausible excuse for their polytheism; which is, that notwithstanding the unity of the Godhead, it consists of millions of substances assuming different offices, corresponding to the number of the various transactions superintended in the universe by Divine Providence, which they consider as infinitely more numerous than those of the Trinitarian scheme."

My brother next says, that Christ Jesus claimed omnipotence. I deny it, and require the proof. Jesus said to the Jews, who thus accused him, "Verily, verily, I say unto you, the Son can do nothing of himself." John v, 19. He says, Christ claimed omniscience. I deny it, and demand the proof. Jesus said, "Of that day and hour knoweth no man, neither the Son, but the Father only." He says that Jesus claimed omnipresence. This I deny, and ask for the proof. Jesus said, "I am glad for your sakes that I was not there." But my brother says, "Did not Jesus say, where two or three are assembled in my name, there am I?" Yes; but Jesus does not say how; and if actually in person, yet, though it were in untold millions of places, yet would it be a certain number, and so fall infinitely short of omnipresence. Omnipresence is everywhere—everywhere, whether two or three are assembled or not—a limited presence is present at certain places. This is the case in the text, Wherever two or three are assembled in my name, there am I in the midst. My

brother believes the evil spirit present in a plurality of places ; will he allow less to the blessed Son of God ?

There is one thing that I wish the audience to remember, viz: that I have left no argument of the brother unanswered ; and that I have carefully reviewed his few scriptures, although I occupy the affirmative, while, although my brother is on the negative, he scarcely notices an argument of mine ; but spends his time in reading authors with whom he is so unacquainted as not to know their names ; or in the delivery of off-hand extemporaneous speeches and exhortations, entirely foreign to the subject.

Let my brother explain the following texts :—

“ For I came down from heaven, not to do mine own will, but the will of him that sent me.” John vi, 38. Which nature came down, the one always down, or God ?

“ But that ye may know that the Son of man hath power on earth to forgive sins ; then, said he, to the sick of the palsy, Arise, take up thy bed and go into thine house.” Matt. ix, 6. “ He was made a little lower than the angels,” &c. Which nature, the one that was always lower, or God ?

“ Though he was rich, yet for our sakes he became poor,” &c. What nature became poor, the one always poor, or God ?

“ I have power to lay down my life,” &c. Which nature had this power, the one that was mortal, or God that could not die ?

“ All power is given unto me,” &c. To which nature is all the power given, the God which always had it, or to the man ?

Let him answer these, and I will present him with sixty of like nature.

The brother's theory is liable to the sore objection of having no mediator between God and man. Objecting to the Christian doctrine of the Son of God, he has left but God and man, with no medium, no mediator between God and man ; no divine mediator, and no divine sacri-

fice. He acknowledges that God can not die; and the Bible says, "Cursed is he that putteth trust in man," &c.; and Clarke says, that God will no more accept of man's blood, in sacrifice, than swine's blood.

I will now present him with some texts, showing the peculiar attributes of God and the Son of God.

Peculiar Attributes of God, in Biblical and Philosophical Arguments.

1. God is self-existent.
2. Omniscient.
3. Omnipotent.
4. Omnipresent.
5. Unbegotten and Unborn.
6. Has no Father.
7. Is not a Son.
8. Never prays.
9. Never gives thanks.
10. He is always first.
11. First in creeds, first in doxologies, first in prayers.
12. And first in the Trinity.
13. God has no physical body.
14. He is invisible.—Jno. i, 18.
15. Only hath immortality.—1 Tim. vi, 16.
16. Unchangeable.—Mal. iii, 6.
17. Is the Father of the Son of God.
18. Is worshiped with the Lamb.—Rev. v, 13.
19. The God who gave his Son.
20. Will finally reign all in all.—1 Cor. xv, 28.
21. To whom the Son will be subject.—Verse 24.
22. Is not the Son of man.—Num. xxiii, 19.
23. Is not a man.—Ibid.
24. Does not repent.
25. Can not be tempted.
26. Does not sleep, hunger, or thirst.
27. His will is supreme.—Jno. vi, 38.
28. His Son is at his right hand.—Acts vii, 56.
29. God of the Son of God.—John ii, 17.

30. Only true God.—John xvii, 3.
31. The but one God the Father.—1 Cor. viii 6.
32. The God who is above all.—Eph. iv, 6.
33. Greater than the Son.—John xiv, 28.
34. Greater than all.—John x, 29.
35. Incorruptible.—1 Tim. i, 17.
36. Only wise God.—Ibid.
37. King eternal.—Ibid.

Peculiarities of the Son of God.

1. Jesus is the Son of God.
2. A mediator between God and man.
3. Our advocate with God.
4. The Lamb that took the book out of God's right hand.—Rev. v, 7.
5. The way to God.
6. The high-priest appearing in the presence of God. Heb. ix, 24.
7. The Son whom God sent.
8. The Son whom God gave.
9. The *true vine*, of which we are branches, and God the husbandman.
10. The Son sent last of all. (Parable of vineyard.)
11. Son who sits down with the Father in his throne.
12. Who maketh intercession for us.—Heb. ix, 25.
13. Son who shed his blood for us.—Heb. ix, 14.
14. The Lamb of God.—John i, 29.
15. The one to whom God gave the Revelation.—Rev. i, 1.
16. To whom God gave all power.—Matt. xxviii, 18.
17. Who came down from heaven, not to do his own will.—John vi, 38.
18. Sought not his own glory.
19. Abode all night in prayer to God.
20. Cried, My God, why hast thou forsaken me.—Matt. xxvii, 46.
21. Did all his works in his Father's name.—Jno. x, 21.
22. The Prince of life, who was killed.—Acts iii, 15.

23. The Word that was with God.—John i, 1.
24. The Word that was made flesh.—Verse 14.
25. Who lived by the Father.—John v, 26.
26. Now lives by the power of God.—2 Cor. xiii, 4.
27. Has not the disposal of places at his right hand.
Matt. xx, 21.
28. Was strengthened by an angel in the garden.
Luke xxii, 43.
29. Is the brightness of God's glory.—Heb. i, 2.
30. And the express image of his person.—Heb. i, 3.

MR. FLOOD's Ninth reply :

I am deeply interested in the brother this morning, in view of the past, that in his language, he has so completely reversed the usual order of things. I had hoped that in the conducting of this discussion, the simple, manly, honorable, argumentative course, would have been pursued. I had hardly expected, from the reputation of my distinguished brother, that he would find it convenient, in violation of the rules of order, to descend to personalities, in Billingsgate. I regret this, for the reputation of my brother, but since he has chosen the jolly way, I may be with him occasionally. The truth, in my hands, shall not be allowed to suffer, simply because an opponent may descend from that high stand that ought to be occupied, in a debate of this character. He set out with the complaint, that he wishes you to notice particularly, that his opponent has, invariably, shunned his arguments, and failed to answer the texts of Scripture which he quoted. He then makes a great ado about my selections of authors. He as much as intimates that I am a stranger to religious authorities; this is a great assumption, and something I would not have said of him. I accidentally misnamed an author, in consequence of taking up a book, the appearance of which was strange to me, and the brother makes great capital of this, and states that I am entitled to credit for four things, among them is irreverence for the divine attributes. Here I am

gravely charged with treating irreverently, the attributes of the supreme Jehovah. Heaven and earth are witnesses that I never felt the slightest irreverence, in dwelling on the subject he regards with so much importance. With this, I leave the charge for honest men to decide. He says the spirit of skepticism is manifested in me. I will simply reply that every grade of skepticism, sympathizes more with the views of my opponent. The atheist denies the Deity of Jesus Christ; the deist denies the Divinity of Jesus Christ; one of their authors says that the Christians have deified humanity. We deify only the true Jehovah; all other grades of skepticism sympathize, more or less, with my good brother. And should he select Hindoos, Chinese, or any other portion within the world, and associate me with their views, I am sure I will be willing, so far as their views are correct, to endure the affliction.

He says I am entitled to credit for the amount of wind I have expended, and then he seems to express the idea, that I became overmuch affected, when talking about the subject of Jordan. My good brother made a speech, about which I will not say it was whining, but there certainly seemed to be crying without tears, and I requested my brother not to indulge in such a paroxysm again. As regards my voice, I have somewhat of a stentorian one. If I lifted it, being inspired with the great truths I was uttering, and it became afflictive to my brother, because it might find a lodgment in honest hearts, if from this he regards it unfavorably, I am sorry. Nothing, he says, had affected the great truths which he represented here, not even the floods of old. It is a rare circumstance to see a flood on dry land; and I suppose the presence of a flood has been the subject of some interest to my brother, though I may not have lifted the flood-gates, yet the brother, however, seems to desire the privilege of a bath.

I have been thinking of my good brother *Summerbell*. I do not know whether his bell jingles in the winter; it

seems it is but a Summerbell. He has made his appearance among us here to rattle his bells. Now bells, when sound, are clear and distinct, but when they become unsound, they give an uncertain sound ; and if so, who can prepare himself for the battle. He now desires to know, whether I will worship the human nature of Christ, and though this inquiry should be made for the nine thousand, nine hundred and ninety-ninth time, I will answer him again, as I have done before. He thinks if I *would*, an Indian boy would stagger at the idea. I, and all the orthodox Christians, give to Jesus Christ but one person, and he has that one person—and he has that one person and identity in heaven. That he was the Word, or Logos ; that he was made flesh, and came and dwelt among us ; that he was the brightness of his Father's glory, and “upheld all things by the word of his power.” At the shrine of this God we worship ; hence, I worship Jesus Christ as God, and not as a creature, as my brother does. I worship him as God, possessing the attributes of the supreme Jehovah, and hence, he is entitled to my adoration. The brother quotes : “I am God, and beside me there is no God.” I quote : “I am God, and beside me there is no Saviour.” There is but one God in the universe, the supreme Being, and true God ; that God consists of three persons, Father, Son, and Holy Ghost, and these three are One. For in Jesus Christ dwelleth all the fullness of the Godhead bodily ; and hence it is evident, that as there is but one God, that he consists of three persons, equal in substance, glory, and eternity. Now, if there is no Saviour beside this one God, and Jesus Christ be a separate and distinct being from the Father ; Jesus Christ is no Saviour. This is a fair conclusion ; and if he is no Saviour, then my brother is here to-day without a Saviour ; but I hope better things for him, for I hope to meet him in heaven. He arrives at the conclusion, that the Methodists in England are connected with the established church. I said, and I repeat, that they are as remotely connected, as far as all organ-

ization is concerned, as any two churches that exist in this country. They may have some forms of worship and discipline, that may agree with the Episcopal church, just as in my brother's church, which he calls the Christian church, there are forms the same as those of other denominations that existed before they were thought of. For this Christian church, as it is called, dates back, perhaps, half a century.

Now here, with reference to the word Christian, I presume that the term was received by the Christians, in the same way that the Methodists were first called Methodists. The Christians were first so called at Antioch; but there was a church before that time at Jerusalem, but they came to be distinct, as Christians, at Antioch, and there can be little doubt that it was given as an epithet of reproach to the followers of Christ. The Methodists received their designation, as a body of disciples, at Oxford, one hundred and forty years ago, when they met for the purpose of worship. It had been previously given to a body by the Romish church, but Mr. Wesley consented to be called Methodist, by the world, though it was regarded as a term of reproach, upon the principle, to be counted anything, or nothing, for Jesus' sake. The brother says, he would like to have his opponent to *blow* and *strike* for him. I would not express so mean an opinion, that I would take him into apprenticeship. I am not disposed to treat a Gospel minister in so light a manner, as though it were a trade or profession. I regard it as a high calling of God, in Christ Jesus; hence, however desirable it may be, to have my good brother with me, to labor in the cause of Christ, I could not presume to scornfully treat him as an apprentice boy, whose first exercises were those of blowing and striking. He inquires again, respecting the sacrifice of Christ's human nature. I assume that Jesus Christ suffered upon the altar of Divinity, a sacrifice, a perfect human nature; that the Divinity could not do this, and that the human nature was associated with it, that it might die, and it

became indispensable to the Word, or Logos, to be identified with the humanity. How this is sustained, I never presume to explain. He asserts the existence of two natures, but only one person—by the orthodox he is worshiped as God, possessing all the attributes of the Divine mind. He thinks, however, that if omnipotence passed over to the humanity, then my God would have been annihilated. It has nowhere been asserted, that omnipotence did pass over to humanity, but that Jesus Christ, as the second person in the Trinity, did possess all power, majesty, and glory. "All power," he says, "is given into my hands." I shall notice again, the clearly logical conclusion and Scriptural testimony, in favor of the omnipotence, omniscience, and omnipresence of Jesus Christ; the essential attributes of the Divine mind center in him. I have never said that his human nature itself, separated from the Divinity, possessed these attributes. Hence my brother cavils at his own work. He asserts that his brother is ignorant of the knowledge of God, and I speak this to his shame. Exceedingly courteous, this. I think him very respectful! It is generally thought, that even little boys at school, are discouraged by being charged with ignorance. I would not take the liberty with a school-boy. But my brother takes the liberty of arraigning his opponent, and saying, "My brother is ignorant of the knowledge of God."

For the present, my brother, I will not retort upon you. He must have been very much disquieted during the night. He has possibly spent a sleepless night, on a thorny couch, arising from the failure of the arguments he presented, and he is thus so discouraged, that he is obliged to bellow out those things. He seeks to enlighten me, by referring me to a Hindoo author. He did not, as a wise servant of God, take up the Scripture oracles, as I have been laboring to do.

What is the character of his Christ, and his Saviour? and what relation does he sustain to God? and what kindredship to humanity? This point, my good brother

has very carefully avoided. But he tells what a Hindoc author has to talk about, and drives off from the land of Bibles, and Christian churches, to enlighten his poor, besotted, ignorant brother, about the Hindoo creed. Now he desires me to pay some attention to his texts of Scripture. John v, 26, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." He requests that I should notice, and answer this. I will try to do so. It is a text I have quoted several times; I am sorry my brother has forgotten it. "I have power to lay my life down, and I have power to take it again." "No man," Christ said, "taketh my life from me." I understand by this, that Christ has omnipotent power to sit in his humanity, or Divinity. We never had but one person. I have power, says Christ. He is careful to know which nature makes this assertion. I hold that there is but one Christ, and that he has almighty power; that he asserts this as God, and could not assert it if he were not God. He quotes Heb. ii, 9. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." He desires I should explain this passage: "he was made a little lower than the angels." In his human nature; not in his Divine nature. It could not be in his Divine nature; for were he equal, or inferior, he could not have said, "Let all the angels of God worship him." Hence this reference is doubtless to the human nature, being made a little lower than the angels. This accords with the language of the Psalmist to the apostle—corroborates the same. That he was made a little lower than the angels, does not indicate humiliation in his Divine nature. He was infinitely above the angels, and thereby entitled to their adoration and worship. "Though he was rich, yet for our sakes he became poor." In which of these natures did he become poor? Here my brother supposes he has met with a very serious difficulty. We remark, that Jesus Christ, in his incarna-

tion, disowned himself, voluntarily, the riches and glory of this world. He was the poorest of beings, as far as earthly comfort was concerned. His life was a life of sacrifice, and of toil. He did not come as an heir of an earthly estate, but was born of poor parents. He found his first bed in the manger of a stable, and from this appeared—throughout his entire life, he was deprived of the ordinary comforts that other men enjoy. Though boundless riches were at his command, thrones, dominions, principalities, and powers, all things were made by him, and for him; yet we find him for thirty-three years extremely poor. “The foxes have holes,” said he, “and the birds of the air have nests; but the Son of Man hath not where to lay his head.” I thank the one living and true God, that Jesus Christ did thus become poor, that we, through his poverty, might be rich.

MR SUMMERBELL's Tenth address:

My brother poured a stream of personalities upon me, which, of course, he considered added greatly to the force of his speech; but it makes little difference to me, so I defend my Saviour—and such arguments are not very convincing to intelligent people—yet they have been the most weighty ones offered in favor of creed-doctrines for many years.

By irreverence to the divine attributes, I alluded to his making one destroy another, and asserting that if God gave all power to the Son, that he ceased to be God, &c. He yet insists that all power was given to Christ. Very well. He defines all power to be omnipotence; but he thinks that it was not given to the humanity. Surely it was not given to God the Son—to the divinity. Come, brother, explain. You thus make your logic destroy your God. I am sorry for you—but cannot aid you except by showing you a more excellent way. Because I read a Hindoo author, who classed the idolatrous Hindoos all on my brother's side, he seems to be much troubled. I do not know what he will do about it. He agrees with

Clarke, and Clarke, who acknowledges that the Trinity is not revealed in the Old Testament, goes to the heathen writings, and finds it recorded there, while it was not revealed to the Jews. Let me read Clarke on John i.

“Testimonies concerning the personality, attributes, and influence of the WORD of God taken from the Zend Avesta, and other writings attributed to *Zoroaster*. ‘Let thy terrible WORD, which I pronounce, O Ormusd ! elevate itself on high. May it be great before thee and satisfy my desires.’ Zoroaster consulted Ormusd, and spoke thus to him : ‘O Ormusd, absorbed in excellence, just judge of the world, pure, who existed by thy own power, what is that great WORD given by God—that living and powerful WORD. O Ormusd, tell me plainly, who existed before the heavens, before the waters, before the earth, before the flocks, before the fire, the child of Ormusd, before men, before the whole race of existing beings, before all the benefits, and before all the pure germs given by Ormusd ?’

Again I will read Clarke on Luke i :

“BRAHMA ; the Deity in his creative quality.

VISHNOO ; he who filleth all space ; the Deity in his preserving quality.

MAHESA ; the Deity in his destroying quality.”

“This,” says Clarke, “is properly the Hindoo *Trinity*: for these three names belong to the same being.”

Thus you see, by the testimony of their own authority, the Trinity existed among the heathen, and was plainly set forth in their writings, while yet there was not a word of it in the Bible. By turning to the Chinese, we find also, the Trinity among them.

I will read again from Clarke : “Testimonies concerning a Trinity among the Chinese, and concerning the word of God.

“Among the ancient Chinese characters which have been preserved, we find the following (Δ), like the Greek delta, and since written (H). According to the Chinese

dictionary, Kanghi, this character signifies union. According to Choue-ouen, a celebrated work, Δ is three united in one. The Lieou chou tsing hoen, which is a rational and learned explanation of ancient characters, says, ' Δ signifies intimate union, harmony, the chief good of man, of the heaven and of the earth, 'tis the union of three.'"

My brother charged me with atheistical tendencies. I do not wish to retort—but all can see that although his doctrine is not in the Bible, it existed among the heathen long before it did in the church, according to their best authorities.

Let me read you the more Christian views of Philo Judeas, on the WORD: "The Word by which the world was made, is the image of the supreme Deity, as we perceive the sun's light though the sun itself, is not seen—and behold the brightness of the moon, though its orb may not appear to the eye; so men look up to, and acknowledge the likeness of God in his minister, the Logos, whom they esteem as God." He attempts to describe his nature by representing him as not uncreated like God, nor yet created as man, but of a divine substance. "For the Word of God, which is above all the host of heaven, cannot be comprehended by human wisdom; having nothing in his nature that is perceptible to mortal sense. For being the image of God, and the oldest of all intelligent beings, he is seated immediately next to the one God, without any interval of separation. This, in the language of Scripture, 'is sitting on the right hand of God.'" He adds, "For not being liable to any voluntary or involuntary change or falling off, he has God for his lot and portion, and his residence is in God." The like is mentioned in another place, where he is represented as sinless, and as the great High-priest of the world. "We maintain that by the (true) High-priest, is not meant a man, but the divine Word, who is free from all voluntary and involuntary transgressions, being of heavenly parentage, born of God and of that divine wis-

dom, by which all things were produced. He speaks to the same purpose in another place, where he makes mention of the Word."—Clarke, on John i.

He gave a very witty exposition of my name; all very well in its place, but quite out of place here.

With respect to worshiping the human nature of Christ, my brother is yet in difficulty. They say, that he was "very God and very man," and these are united never to be divided. Now, if they do not divide them in their worship, but as he says, they worship Christ as God, does he not worship the *very man* as God? and, hence he is, according to his own showing, an idolater. I do not say this of myself, but according to his own exposition, he worships Christ as a whole Christ in one person, very God and very man, with human soul and a physical body. This makes him worship four persons. For God is three persons, and a very man with human soul and body, and all things pertaining to man's nature is another person, and that makes four persons. Is this in accordance with the Bible? And yet he anathematizes his brother. My brother quotes from the Old Testament, "I am God, and beside me there is no Saviour," and concludes, if there be no Saviour but this God, and Jesus be a separate *being* from the Father, then he is no Saviour. Why does he not say a distinct *person*? He believes that he is, and the text says, beside "*me*," i. e., only one person. So that my brother turns Jew, and denies Christ. Let me ask, Is my brother's "very man" a Saviour, or is the man, that God? The true explanation of the text is this, that this was written before Christ was sent to be a Saviour; still, Christ is not a Saviour *beside*, or independent of God, but God saves us by his Son. My brother next speaks of the Christian name, as though it were some sectarian name, like Methodist; but Clarke gives up, that the name Christian, was given by divine appointment; and my brother will not deny his own authority, though he denies the Christian name.

He says, that he has nowhere asserted, that omnipo-

tence passed over to the human nature. Indeed! My brother's way is not only *novel*, but very crooked.

I appeal to you, whether you have not heard that argument here? But to whom, or what, then, was all power given? Not to the divinity, surely? He says, that the Son was the second person in the Trinity; but the other day, he denied that the Son was eternal, only claiming eternity for the Logos. He now says, that the Son received all power; but will not this annihilate the two other persons, according to his former argument? He only shifts the difficulty, but does not get rid of it. If all power be given, it must be given to God or man; which was it? He complains that I do not give the Bible as my authority; yet in the next breath, says, "I will now answer some of his texts," but then complains, that he "has not time to answer them all." That is, *I* do not quote Bible authority, yet he has not time to answer all the texts I quote from the Bible. He again refers to the text, "I have power to lay down my life." I ask, Has God power to lay down his life? My brother contends that he has not, and yet quotes the text to prove that he has! You see, my brother believes that he has. Do not thousands believe it?

Let me read you a few extracts from their best authors, and see what Trinitarians say: "God, the MIGHTY MAKER, died for man, the creature's sin."—*Dr. Watts*. "The very heart of God bleeding, and the sole author of life expiring."—*Dr. Barrow*. "He, the Christian believes him to have been a weak child, and carried in arms, who is the Almighty, and him once to have died, who only hath life and immortality in himself."—*Lord Bacon*.

Dr. South speaks of him: "Who created, and at present governs, and shall hereafter judge the world;" as being "abused in all his concerns and relations, spit upon, mocked, and at last crucified." "Hereby perceive we the love of God, because he laid down his life for us." Jno. i, 16. Though there is nothing, in the Greek, corresponding to the word God in this passage, yet, as it

was inserted by the English translators, who were Trinitarians, I see not how it can be objected to as evidence in this case, as proving that they believe that God died.

Macknight says: "It need not surprise us that Christ in the flesh is called 'God over all blessed forever, since God hath highly exalted him' in the human nature, 'and given him a name above every name,' Phil. ii, 29; 'and hath put all things under his feet,' 1 Cor. xv, 27; 'and will judge the world in righteousness, by that man whom he hath ordained.'" Acts xvii, 31.

He complains that my bell gives such an uncertain sound, that he cannot prepare for the battle. I think that *he* understands the sound, however, and that *this* is the reason why he cannot prepare for the battle. He thinks that at his incarnation Christ divested himself of his glory, and became poor — what Christ? not the human infant surely, but the Divinity. He says that "he was very poor for thirty-three years!" That is, God was very poor thirty-three years! for such is the only rational construction of his words. Let that pass. Try it again, my brother. It will hardly do to say that the unchangeable God was very poor for thirty-three years! That the God, without a body, had not where to lay his head.

He says on Heb. ii, 9, that it was the human nature that was made a little lower than the angels. This will not do, for that always was lower, and needed not to be made lower. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor." This could not be the unchangeable God, for he never became poor, nor the human nature, for that had never been rich! It is true of the Son of God, and is good Christian doctrine; but these texts are capable of no explanation, according to their system. It will not do to say that God became poor, and was made a little lower than the angels.

I will now present my brother with another list of arguments and texts upon this subject.

1. According to their system, Jesus was that Father who sent him.

2. That God who gave him.

3. The God whom he prayed to.

4. That God he came out from.

5. They believe that he is the God who begat him.

6. And the God who sent him.

7. They believe that when he prayed, he prayed to himself.

8. That he thanked himself, and sent himself, and glorified himself.

9. That he bore witness of himself.

10. Came out from himself, and went back to himself.

11. They believe that he sits at his own right hand.

12. Is his own Father and his own Son.

13. That as our advocate, he pleads with himself.

14. As our intercessor, he prays to his divine nature.

15. As our sacrifice, he is offered to his divine nature.

16. As our atonement, he pays his divine nature.

17. As our Mediator, he stands between us and his divine nature.

18. Sits down at the right hand of his divine nature.

19. Is ignorant of what his omniscient nature knows.

20. Cannot do what his omnipotent nature does.

21. Was glad he was not where his omnipresent nature was.

22. That he left heaven, but remained there at the same time.

Now, if my brother can make this congregation swallow all these contradictions, I am much mistaken.

Thirty texts containing the words of Jesus, which are plainly contradicted by the doctrine of the Trinity.

1. I came down from heaven, not to do mine own will. John vi, 38. Yes, your own will, they reply.

2. I must be about my Father's business. Luke ii, 49. No, it's your own business.

3. All things are delivered unto me of my Father. Matt. x, 34. You always had all things.

4. Luke xi, 20, If I with the finger of God cast out devils. No, you do it by yourself.

5. No man hath ascended up into heaven, but the Son of man, which is in heaven. John iii, 13. No, not the Son of man, but the divine nature.

6. God so loved the world, that he gave his only begotten Son. John iii, 16. No, he came himself.

7. My meat is to do the will of him that sent me. John iii, 34. No, but your own will.

8. The Son can do nothing of himself. John v, 19. Yes, he can do all things of himself.

9. The Father hath given the Son to have life in himself. John v, 23. The Son is self-existent with the Father.

10. I can of mine own self do nothing. John v, 30. He can of his own self do all things.

11. I am come in my Father's name. John vii, 43. No, in his own name.

12. My doctrine is not mine. John vii, 16. Yes it is his.

13. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John vii, 17. He speaks of himself, when he speaks of God.

14. I am not come of myself. John vii, 28. They say that he did come of himself.

15. I go to him that sent me. John vii, 33. They don't believe that he came out from God.

16. I do nothing of myself, but as the Father hath taught me, I speak these things. John viii, 28. He can do all things of himself, say they.

17. I speak that which I have seen with my Father. John viii, 38.

18. The truth which I have heard of God. John viii, 40.

19. I proceeded forth and came from God, neither came I of myself, but he sent me. - John viii, 42.

20. I seek not mine own glory. John viii, 50.

21. If I honor myself, my honor is nothing ; it is the Father that honoreth me, of whom ye say, that he is your God. John viii, 54. Here Jesus clearly distinguishes between God and himself.

22. I have power to lay down my life, and I have power to take it again. This commandment have I received of my Father. John x, 18.

23. I said I am the *Son of God*. John x, 36. No, the Jews understood him to make himself God, and they were right, says my brother.

24. I have not spoken of myself, but the Father gave me a commandment, what I should say. John xii, 49.

25. Even as the Father hath said unto me, so I speak. John xii, 50.

26. I will pray the Father. John xiv, 16.

27. Of that day knoweth no man—no not the angels, neither the Son, but the Father only. Mark xiii, 32 ; Matt, xxiv, 36.

28. All power is *given* unto me. Matt. xxviii, 18. No, “we will not trust in delegated power,” say they.

29. Father, this is life eternal, that they might know thee, the only true God. John xvii, 1–3. No, the Son and Holy Ghost are just as much the true God, as the Father.

30. I ascend to my Father, and to your Father, to my God, and to your God. John xxi, 17.

I want my brother to explain to us how he can be defending Methodism, while he is at one time renouncing one part of it, and at another time another part! I am willing to admit, that he possesses wit—a good degree of knowledge, and considerable power, and that he is capable of bringing forward all those proof-texts generally relied upon ; and in short, that he could defend the doctrine, if it could be defended ; but it cannot. It cannot be found in the Bible, and how can it be defended by it? He has already given up a goodly portion of his creed, and I want him to acknowledge it. Tell the congregation, brother, whether you have not given it up. Have

you not given up Art. first, which says, that God has no body? Have you not given up Art. second, which says, that the two natures were never to be separated? Have you not given up that the Son, the second person in the Trinity, was not eternal?

I will now present you a number of texts, showing the promises, blessings, and the virtue of the Christian's faith in the Son of God.

Jesus said, Matt. xvi, 15, "Whom say ye that I am?"

Peter answered, "Thou art the Christ, the Son of the living God!"

Jesus replied, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee; but my Father which is in heaven."

But no blessing is pronounced for believing the Trinity!

John xx, 30. "Many other signs truly did *Jesus* in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that *Jesus* is the Christ, the Son of God; and that believing ye might have life in his name." But no books are written that we might believe the Trinity.

The *Eunuch* inquired, Acts viii, 36, "What doth hinder me to be baptized?"

Philip said, "If thou believest with all thy heart, thou mayest."

The *Eunuch* replied, "I believe that *Jesus Christ* is the Son of God; and he baptized him." But no one was baptized on the profession of faith in the Trinity.

Acts ix, 20. "Paul preached Christ in the synagogues, that he is the Son of God. But no one preached the Trinity in those days."

1 John iv, 15. "Whosoever shall confess that *Jesus* is the Son of God, God dwelleth in him and he in God." But there is no promise for confessing the Trinity.

1 John v, 4. "This is the victory that overcometh the world, even our faith: who is he that overcometh the world; but he that believeth that *Jesus* is the Son

of God." But there is no promise for believing the Trinity.

1 John v, 9. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." But God never bears witness to the Trinity.

1 John v, 10. "He that believeth in the Son of God hath the witness in himself." But he that believeth the Trinity must look to his creed.

1 John v, 10. "He that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son." But no person is thus denounced for disbelieving the Trinity.

1 John v, 11. "God hath given us eternal life; and this life is in his Son." But the Bible never says that it is in the Trinity.

1 John v, 12. "He that hath the Son hath life." But it is nowhere said, that he that hath the Trinity hath life.

1 John v, 12. "He that hath not the Son hath not life." But it is nowhere said, that he that hath not the Trinity hath not life.

1 John v, 13. "These things have I written unto you that believe on the name of the Son of God." But nothing is written to them that believe the Trinity.

1 John v, 13. "That ye may know that ye have eternal life." But nowhere does it say, that he that believeth the Trinity hath eternal life.

1 John v, 13. "And that ye may believe on the name of the Son of God." But nowhere does he write, that we may believe the Trinity.

1 John ii, 23. "Whoever denieth the Son, the same hath not the Father." But there is no such danger in denying the Trinity.

1 John ii, 23. "He that acknowledgeth the Son, hath the Father also." So that Christians have both; but they who deny the Son have neither.

1 John iii, 23. "This is His commandment, that we

should believe on the name of His Son Jesus Christ." But there is no commandment to believe the Trinity.

2 Peter i, 17. *God said*, "This is my beloved Son, in whom I am well pleased." But he never said, this is myself in whom I am well pleased.

O, that Trinitarians would believe the truth, that they might claim these blessings.

Here is the highest authority to prove that the Trinity is not a fundamental doctrine of the Bible, but is a conclusion to which some have come from premises growing out of other things. Says Neander :

"We now proceed to the doctrine in which Theism, taken in its connection with the proper and fundamental essence of Christianity, or with the doctrine of redemption, finds its ultimate completion, the *doctrine of the Trinity*. This doctrine does not strictly belong to the fundamental articles of the Christian faith, as appears sufficiently evident from the fact, that it is expressly held forth in no one particular passage of the New Testament ; for the only one in which this is done, the passage relating to the three that bear record, John i, 5, is undoubtedly spurious, and in its ungenuine shape testifies to the fact, how foreign such a collocation is from the style of the New Testament scriptures. We find in the New Testament no other fundamental argument beside that of which the Apostle Paul says, that other foundation can no man lay, than that is laid—the annunciation of Jesus as the Messiah ; and Christ himself designates, as the foundation of his religion, faith in the only true God, and in Jesus Christ whom he hath sent. John xvii, 3. What Paul styles distinctively the mystery, relates, in no one instance, to what belongs to the hidden depths of the Divine Essence, but to the divine purpose of salvation, which found its accomplishment in a fact." *Neander*, i, 572.

It is professedly made up of a text here and a text there—one taken from one place and one from another ; and not one of them saying anything about it. If the doctrine of the Trinity is in the Bible, let my brother

find it there and show it to us, and the controversy will be ended. I want you especially to mark the course of my brother in *defending* his Articles of Religion.

He says that God *has* a body, and consequently, Art. 1st, which says He has not a body, is not true. All the while that he is speaking in defense of his creed, he is giving up first one part and then another. Why does he not renounce it altogether, and take the Apostolic creed, the Bible?

But his views on the Son of God are very questionable. O, deny not the Son of God, my brother! We need that precious Mediator—we need that person who came out from God, and went back to God, to stand between God and man as our mediator—as a medium between the Great Creator, the Eternal One, and the creature, poor, finite man. We need that one who, when no man was found able to open the book, came and took it out of the right hand of him that sat on the throne; who, when dying, said, Father, forgive them, they know not what they do! His system unites God and man, very God and very man, without medium or mediator; and the Son of God is lost sight of.

I will now present my brother with some reasons for rejecting the Trinity:

1. It pretends to understand God better than the Bible.

2. It requires more than God requires.

3. It gives God an anti-Bible name.

4. It divides the supreme Being or Essence.

5. It makes one part of God inferior to another.

6. It numbers the persons or parts of God and their relative dignity.

7. It gives one part of God properties which the others do not possess.

8. It makes God to be three persons, whereas the Bible says "God is one."

9. It makes Christ two persons, one very God and the other very man, with two spirits, two natures, two minds.

10. It ascribes all the merits and sufferings of Christ to human nature.

11. It makes the man, Christ Jesus, very man, like the lowest Unitarians.

12. It has no Mediator between God and men, but a man, like the lowest Unitarians.

13. It has no sacrifice but a man, like the lowest Unitarians.

14. It worships only part of Christ, and makes it idolatry to worship all of Christ.

15. It makes it idolatry to worship the man Jesus.

16. It makes it idolatry to worship the Lamb that was slain, whom angels worship.

17. It makes no difference between truth and error, but sanctifies the grossest contradictions.

18. It destroys the doctrine of a Son of God.

19. It is repugnant to Christianity in giving God an equal.

20. Its names and phrases, by which it worships God, differ from those used by angels, prophets, the Son of God, or the apostles: instance Trinity, Triune, Holy Trinity, Three One, Jehovah-Jesus, God Man, second person in the Trinity, Holy Three, God the Son, God the Holy Ghost, two Natures, Human Nature of Jesus.

21. It makes two Jesuses, one a God who did not suffer for us, did not bleed for us, did not pray for us, was not seen, is not our mediator, is not our sacrifice, did not die for us, did not redeem us, nor rise for us, nor plead for us—and him they worship; while the other Jesus, that they say is *very man*, suffered for us, bled for us, bought us, prayed for us, was seen by us, is our Mediator, our sacrifice, died for us, rose for us, pleads for us, was wounded for us, and redeemed us—him they will not worship, and condemn us as idolaters for worshipping the Son of God.

Oh, my brother, this doctrine of the Son of God is a glorious and blessed doctrine. Do not use your talents and power against it, for you cannot overthrow it. It is

the rock upon which the Church is founded. It stands, and must for ever stand.

MR. FLOOD's Tenth reply :

I am much pleased with the improvement in the spirit manifested by my brother. No chastisement for the present is joyous, but rather grievous ; but afterward it may yield positive fruits of righteousness to them that are exercised thereby. The brother starts out by quoting Clarke, and says that Clarke quotes a heathen author to prove the doctrine of the Trinity. Clarke, in his Notes on 1 John, shows how this word was in use among some ancient heathens before the time of Christ. My friend says Clarke was pressed to this of necessity. Whoever will turn their attention to the use he makes of it, will see the justice my brother has done the author. He wishes to know, if human nature is in the person of Jesus Christ. It is strange my brother will not comprehend my explanation on this subject. I endeavored, in a previous explanation, to show him that Jesus Christ was God and man, in one person, and of Christ that human nature was identified with divine nature, in the person of Jesus Christ. Then he asks the question, if in worshiping Jesus Christ we do not worship the humanity ? In connection with this, he also asserts that we have no mediator between God and man. Now, it was for this very purpose that he took upon him human nature, that he might be a mediator, that he might be united with the offended and the offending. That he should be united with God, it was necessary he should possess divinity, having all the attributes and perfections of divine nature ; and hence he is one with the Father, in substance, power, glory, and eternity ; hence we worship Jesus Christ, and worship him as God ; we approach him as the medium, and worship him as the Mediator—"No man cometh unto the Father but by me," and this, I suppose, in the character of mediator. Whenever this reference is made, he is spoken of in

reference to his office as mediator in the everlasting covenant, and becomes a mediator amply suited to meet all the necessities of the case, both with reference to the claims of God and the obligations of humanity. But he states, on what authority I should like to know, that I deny the Son of God was eternal. Now, I shall be glad if my brother will point out the place, in the reporter's notes, where I have denied the eternity of the Son of God; that the Son of God is an eternal being as God; that he must be so, but is only designated as the Son, in connection with his being begotten; this is the only point of difference. I hold, with *Watson*, that the Son of God is eternal in his divine nature, but was known in his divine nature prior to his being begotten of the Father, as the Word, or Logos; hence I do not use the phrase, eternal Son of God; but nevertheless, I say that he who is the Son of God is an eternal being. Any casual observer will see the point of difference: Christ, in his divine nature, is eternal; he existed before all time, and prior to the birth of any beings, angelic or human. This is implied in his language: "Before Abram was I am." He was designated as the Word, or Logos, which was with the Father, which became Flesh, and is therefore properly designated the Son of God, in the sense in which no angelic or human nature can be called Son of God. The brother desired to have five days' discussion on this proposition. I should have been satisfied with less, and had he not repeated things of this kind, he could have delivered himself of more matter than he could in a month to come, if he acts upon the principle that seems to have guided him hitherto. And he quotes again, that "God, the mighty Maker, died." I hope he will not think it hard if I refer him to the forty-four stanzas repeating the same language in each. I will now reply to his statement, that I have asserted that God had no body, and then that he had; that the humanity and divine nature, says the Constitution, were never separated, and that I say, they were.

With regard to the separation of the humanity and Divinity, the article must be understood to assert, that no permanent separation would have taken place, and appeared wholly based between the resurrection and ascension, which, if not alluded to in the article, is universally believed. It was no permanent separation; but a very brief one, for the purpose of accomplishing the work of redemption. As regards God having a body, he possesses no corporal body, as the essential God. But when he connected humanity with the Divine nature, it was in a mysterious manner, that was non-essential to his being as God, but essential to his effecting man's redemption. I am well aware of the meaning of this war of words, and can not but regret its necessity; but my friend must not expect, by any play of words, to get rid of the real question at issue. He goes on and quotes a number of passages, to show that Jesus Christ could not have been one with the Father; that God could not be the sender and the sent, the begetter and the begotten; that he prays to his Divine nature; that he goes back to himself, stands at his own right hand, &c. Now I shall be glad if my brother will give us to understand what he means by some of these phrases; for instance, Jesus sat at the right hand of the Father. Are we to understand that God has a physical right hand, and that he occupies a place somewhere in the universe, as a great God, and that Jesus Christ is placed at the right hand of the great Sovereign of the universe? This language, I conceive, is employed in the Scriptures, in reference to the connection subsisting between the Divinity and humanity. I can not possibly conceive an infinite, incomprehensible Jehovah, who exists from all eternity, absolutely independent, who fills universal space, whose person is everywhere, that he can have any required position, and that at his right hand, in the sense my brother supposes, is Christ, as a being of inferior and delegated authority. Now Stephen speaks of Jesus, as beholding him in this position; but until the brother explains what he under-

stands by this, I will wave my answer, at least for the present. I will give it at its appropriate time, but I want my brother to be a little definite, and state what he thinks it means. He states that we do not believe in the equality of the Son with the Father—that Jesus Christ is one with God. Now he must conceive that his opponent, and Trinitarians generally, are the most dishonest set of men that can possibly exist, if they preach these articles of belief—proclaim them broadcast to the world—invite every quarter of the globe to embrace this true essential equality of the Father with the Son, at the same time they do not believe it themselves. Now if you can reconcile these contradictions, I leave you to do it, my brother, as a compliment to this audience, upon their intelligence. I hope the audience will not receive many assertions that have been presented by my opponent. I am happy to be able to compliment this audience, on the patience and intelligence they have throughout manifested, and am quite willing to leave it to their discrimination, as to what is most worthy of their belief. I came here with the full expectation, that a certain class of minds would be fixed beforehand, in favor of their belief, and would not be likely to be moved therefrom; nor had I any great hopes of making a convert of my brother. But at the same time, I had hope in the conviction, that truth is mighty and will prevail, and that this endless clashing of words may find, at least, some means of settlement and adjustment, by which religionists of all parties may be united. If I can assist in the accomplishment of this, I shall have done something for the interests of my fellow-men. He triumphantly asks me to point out the word Trinity, in the Bible. I stated the word Trinity is not a Scriptural phrase; that I had no tenacity for it, simply as a word; that I do not use it as a name for Jehovah. We can not name Jehovah. There is perhaps no word, that fully expresses all the essential characteristics of the divine Being. But we use the term Trinity, as a convenient phrase to illustrate the great Scripture

doctrine, which we find on record in the Bible ; that in the unity of the Godhead there are three persons—Father, Son, and Holy Ghost—constituting the one living and true God, the God of creation, the God of salvation, and the God of redemption. Hence, as we have but this one living and true God, we use this term as significant of our understanding of it. He asserts, again, that his opponent is renouncing his creed. I suppose he alludes to the proposition under discussion. I have informed him, again and again, that I believe that the proposition under discussion, presents the truth on this particular point, I have been laboring to sustain. When he tells his audience that his opponent sometimes says one thing, and sometimes another, I appeal to my audience, if there has not been an honest desire manifested for the truth, notwithstanding any circumstances that might appear. He gives me credit for wit. I am glad to notice this improvement on the spirit of his former speech. If I succeed in accomplishing anything, it is not owing, perhaps, to any particular capacity that I possess, but owing to the readiness of the material ; he allows, however, that if the doctrine I defend was capable of being sustained, that his brother is capable of doing it. In a former speech, he compared me to an apprentice boy ; now, he fancies there is something in me, and that I am capable of sustaining an argument, if it is capable of being sustained. He says we are safe, if we have the Son of God dwelling in us. This is the very doctrine we teach ; for we assume that the Son of God is God, and the Son of God possesses all the essential attributes of the Divine mind, and hence, he says, Rev. iii, 20, “Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.” Again, he promises that he will come, and bring his Father with him, and make his abode with them : “He that hath the Son hath the Father ;” this is the point alluded to in his address to Philip ; and hence he promises to

come in and sup with the believers, and having this communion with Christ, we have fellowship with the Father, and with his Son, Jesus Christ. I assume the essential presence of Jesus Christ everywhere. He hath promised believers, that where two or three are gathered together, he will be in the midst of them. My brother will have to explain, if Jesus Christ is not omnipotent, how it is, if every human being in the universe were to open their hearts, how Christ would be able to enter. It does not say that any man, in any one place, nor a thousand places ; but says to any man, in Europe, Asia, Africa, or America. My brother assumes that he may be in many places, but not in all. With respect to a personal Devil, I will not deny Satan, for his gratification, for the present time. I hold that Satan, or the old Devil, goeth about like a roaring lion, seeking whom he might devour. Now roaring lions are not found in but one place at the same time ; but that Satan, and the wicked spirits of wicked men, may be exerting an evil influence in connection with the chief evil spirit, I will not question this latter position ; but the presence of Satan in more places than one, at the same time, is a strange theology, and I will not give it a place in my creed. But Christ can be in more places than one, at the same time—he may pervade the universe ; be in heaven, and on every part of the earth, at the same time. The Son of man says, “ he which is in heaven.” Now, here in this allusion, he claims for himself to have presence, in some sense, in heaven, at the same time that he was upon the earth ; therefore I assume, that wherever two or more are gathered together, in his name, he is with them to bless them. “ If any man open, I will come in ; ” and hence, his vision and knowledge must take cognizance of all things transpiring upon this earth ; he must be omniscient as well as omnipresent, for his knowledge must take cognizance of all his creatures ; hence, if two or three agree upon the same thing, or a thousand different things, all of which may be asked in his name, he is

able to give attention to the demands of all, of high or of low, of rich or of poor, of great and of small, the learned and the ignorant, the wise and the simple, and all to trust in him, as their redeeming God, may have confidence in his being able to take cognizance of their wants, the propriety or impropriety of their wants, and as Almighty, he is able to supply them; and he assures them that he will do it. These are a few of the collateral evidences, which are presented in the Word of God, on the essential perfections of Jesus Christ, as God.

MR. SUMMERBELL'S Eleventh address:

My friends, it has been asked by some, why it is that I am on the affirmative, of a negative proposition? The only reason I can give is, that, after my coming here, this was the only way in which my brother would agree to discuss the subject. He now wants to know what *I believe*. My faith is not the subject in discussion, nor am I bound to present my doctrine. The question is simply whether the Methodist doctrine is true. If my brother wishes a debate on our doctrine, after we close the present discussion, I shall be very willing to accommodate him.

My brother said, that I did not quote Clarke correctly. I ask him, then, to read the paragraph himself, and show wherein I was incorrect. The difficulty of my brother's worship is still unexplained. I wanted to know whether he worships all of his God, creature, and creator? body and spirit? human and divine? or only part? He acknowledges that his God now has a body—the body of a very man—a creature. If, then, he worships all of his God, he worships a creature, according to his own theory. True, his creed says, that God has no body, but he has given that up. He says that he worships Christ as God, but that does not help the difficulty, his Christ is part man and part God; so if he worships all of his Christ as God, then he worships man, a creature, as God. Come, my brother, explain this to us. I want him to tell us if he rejects from his worship God's body, and

that part of his Christ that suffered for him, was crucified for him, died for him, and redeemed him? He says that Christ, human and divine, God and man, was but one person. If so, and he worships all that person, then he worships a creature. But, the other day he said that the person begotten, was not the person that was with God in the beginning. He attempted to show that he had a mediator between God and man; but in this he utterly failed. He has a God-man; but can he find a mediator between? Now, if God is the mediator, he can not be a mediator *between* God and men—for he is God himself, one of the parties; and if he takes the other horn of the dilemma and says that man is the mediator, that will not do, for man can not be a mediator between God and man, since he is man—one of the parties. It will not do, brother; he must show us a mediator between God and man, or acknowledge that he has none. Let us read Clarke again, Luke i, 35:—

“That human nature should be called the Son of the most high God. If Christ be the Son of God, as to his divine nature, then he can not be eternal; for son implies a father, and father implies, in reference to son, precedency in time, if not in nature too. The phrase, Eternal Son, is a positive self-contradiction.” Did I not tell you that Clarke made the Father to be above the Son, and superior to him? but my brother denied it. Precedency in time, if not in nature, says *Clarke*. That the divine nature was equal with the Father will not explain this; for Clarke says that “the angel does not give the appellation of Son of God to the divine nature.” Luke i, 35; and that he knows of “no Scripture, fairly interpreted, that states the divine nature to be begotten of God, or to be the Son of God.” My brother exchanges the Son of God, in his creed and in his doctrine, for the Logos; but that will not do. We want to know if he believes in the Son of God?

He admits now that the two natures were divided three days and three nights. Yet the creed says, never to be

divided ; but that is also given up now. But if the two natures were divided three days and three nights, contrary to his creed, how does he know that they never will be divided again ? The question is, Whether his creed (or Constitution and Discipline, and articles of religion,) be true or false ? It says that God has no body. My brother gives up that God now, has a body. It says that the two natures of Christ were never to be divided. My brother now, gives up that they were divided three days and three nights. Well, if God has a body, as my brother says, then his creed is false. Again ; if the two natures were divided, as my brother says, then his creed (Constitution and Discipline) is false. That they deny the equality of the Son with the Father is evident, for they say that the Son is very man—human nature—that eternal Son is not correct. They make the Son die to reconcile his Father to us. This is not making them equal. They say that the Son is a mediator between God and us—not *between* God and man, for the Son is man, they say. This, then, does not make them equal. They make the Son a sacrifice—to die for us—to pay the debt. This does not make them equal. Clarke says, that “although Christ is of the same essence of the Father, yet he is a distinct person from the Father, as the splendor of the sun, though of the same essence, is distinct from the sun itself.” Heb. i, 3. Now, if they did not believe that the Son is inferior to the Father, could they use this comparison ? For the splendor of the sun is dependent, for its existence, upon the sun from which it emanates. My brother, after asserting that two infinities could not exist, or inhabit the same space, has not explained to us how three infinite persons can exist in the same space. Let him not forget this. Neither has he told us how two persons in the Trinity could give all their power over to a third, and not cease to exist ; though, after saying that if God did give all power in heaven and earth to Christ, that God must cease to exist ; he did say that both the Father and the Holy Ghost gave all power to the Son. Explain brother ! My brother

threatens to "take off his gloves," and take hold of the subject in earnest. He says that he will "open the flood-gates upon me." Well I do sincerely hope that he will. Come on, brother, take off your gloves. I only wish that he could have been induced to have opened his flood-gates before. He expresses a great deal of anxiety to know what I believe. Very well. I believe that there is one true and living God, and one Son of God, as set forth in the Bible. But my brother can not see into this; his creed can not be reconciled to it, and he must defend his creed. But he has already denied about one-half of it, yet he thinks that it must be true. I hope that before the debate closes he will think differently.

He traces the Trinity back to the fourth century. I want him to account for the fact that there is no Trinity in the Bible—no Trinity in any of the writings of the early fathers—no Trinity in the Apostle's creed—no Trinity in the Nicene creed? Why were there no Trinitarian historians until after the fourth century? Why was it that the barbarous nations which I have mentioned, although Christian, yet rejected the doctrine of the Trinity? How was it that the Roman soldiers marched through their countries with fire and sword, subduing them to the Trinity? These were the means made use of, save that where they invaded the Roman empire, and mingling with the Roman population, finally imbibed the doctrines taught by the Roman church. I want my brother to account for these things, and not pass them by, merely saying that there is no argument in them. If he renounces the word Trinity, why does he not put it out of his creed? Why not? He says that it is unessential, and admits that it is not found in the Bible! Yet the unity of the Godhead, he says, "consists of three persons." I deny it. I ask for the chapter and verse where it is recorded. If it is thus recorded, I must receive it. But it is not. I have high Trinitarian authority which says, that the Trinity is not a fundamental doctrine of Christianity. If it is not, and is without authority, how can my brother receive it as Christian doctrine?

I will now read a few sentences, showing the contradictions in my brother's theory. According to Trinitarianism:

Jesus is very God, and very man.

The invisible God ; but was often seen.

The immortal God ; but he died.

Omnipotent God ; but an angel strengthened him.

Omniscient God ; but knew not the day or the hour.

Equal with God ; and is the same God he is equal with.

Is the Son of God ; and the God that he is the Son of.

He is equal with the Father, and is the Father.

He is the Son ; but is as eternal as his Father.

Is as great as his Father ; and his Father is greater than he.

Is the only begotten Son ; and is the unbegotten God.

Is the only true God ; and is the Son of the only true God.

Is the self-existent God ; and the Son of the self-existent God.

Always had all power ; but received all power of his Father.

Has a Father ; and is that God who has no Father.

Divinity and humanity united never to be divided ; but the divinity forsook the humanity on the cross.

Cannot be divided ; but one was dead, the other living.

He came out from God ; but is the God he came out from.

He prayed to God ; but was the God he prayed to.

He is the God who gave his Son ; and is the Son given.

He said, Father, I thank thee ; and was the Father.

He is the only wise God ; and the Son of the only wise God.

He is the mediator between God and men ; and is the God with whom he pleads.

He is the God that has no body ; but took again his body.

He is the God that no man hath seen ; but was often seen.

Is the God that has no parts ; yet has both body and parts.

He is the unchangeable God ; but became man.

He is self-existent ; but has a Father.

He is eternal ; but was begotten before all worlds.

He is but one person ; but is the God that is three persons.

God says, that Jesus is his Son ; but he is God himself.

The Bible says, that God is not a man ; but he is the man Christ Jesus.

Brethren, shall we cease to be men, and believe all these contradictions ?

He says that he will attend to my arguments at some future time ; why not now ? Now is the time, instead of flying off into irrelevant matter, and altogether neglecting my principal arguments, as well as the numerous passages of Scripture, disproving the Trinity. He quotes that "The Devil goes about as a roaring lion," &c., to prove that he cannot be present in more than one place at a time. Very well ! Let us see how this will work. Allowing eight hundred millions to be an average number of the human family, and thirty-three years to be a generation, and that the adversary spends one hour only with one man, and in thirty-three years we will have over seven hundred and ninety-nine millions, whom he has not visited ; and reckoning from the creation on the same calculation, and we find that he could not have been present with more than three out of a hundred of the human family. But he says there are others. If there were seventy-eight thousand of these "little old scratches," they could not have called on all the human family, by several thousand. Such is a specimen of the effects of my brother's defining spirits. I tell you it would be a great relief to my brother's system, if he could prove that there is no other adversary than such a one as that.

Passing on now, I will read Dr. Clarke, on the only text which professedly sustains the doctrine of the Trinity. I want to show you, that they do not believe that it is Scripture, if Clarke is to be believed.

John v, 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

Clarke, after writing several pages to prove this text a forgery, sums up as follows:

1. "One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John, and the text in question is wanting in one hundred and twelve.

2. "All the Greek Fathers omit the verse, though many of them quote both the sixth and the eighth verse, applying them to the Trinity, and divinity of Christ, and the Holy Spirit: yea, and *endeavor* to prove the Trinity from verses six and eight, without referring to any such verse as the seventh; which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. "The first place where the verse appears in Greek, is in the translation of the Acts of the council of Lateran, held, A. D., 1215.

4. "Though it is found in many Latin copies, yet it does not appear that any, written previously to the tenth century, contain it.

5. "The Latin Fathers do not quote it, even where it would have greatly strengthened their arguments, and where, had it existed, it might have been most naturally expected.

6. "Vigilius, bishop of Topsum, at the conclusion of the fifth century, is the first who seems to have referred expressly to the three heavenly witnesses. But his quotation does not agree with the present text, either in words or in sense; and beside, he is a writer of very little credit, nor does the place alleged, appear to learned men to be genuine.

7. "The Latin writers who do refer to the three heav-

only witnesses, vary greatly in their quotations, &c, very many omitting the clause, 'these three are one,' &c.

8, "It is wanting in all the ancient versions, the Vulgate excepted; but the more ancient copies of this, have it not, &c.

9. "It is wanting in the first edition of Erasmus, A. D., 1516, &c.

10. "It is wanting in the German translation of Luther, and in all the editions of it published during his lifetime.

11. "It is inserted in our early English translations, but with marks of doubtfulness, as has already been shown.

12. "In short, it stands on no authority, sufficient to authenticate any part of a revelation, professing to have come from God," &c., &c., &c.

Thus, according to their own showing, this text is a forgery, and was put in to sustain the doctrine of the Trinity. But how can we rely upon a doctrine which is sustained, only, by forged passages of Scripture? Mr. Barnes, the very able Presbyterian commentator, also rejects the above text.

My brother thinks, that when the Son of man is spoken of, it refers to the humanity; but is my brother prepared to admit that the humanity was omnipresent? yet it was while on earth, that Jesus said, "Even the Son of man, which is in heaven;" and they think that this proves omnipresence. The Christians believe, that the Son of man is the Son of the living God, (Matt. xvi.); that the child born, was Christ the Lord, and that the second man is the Lord from heaven. If my brother could only believe this, it would be a great improvement in his system; he could find in the Son of God, a medium between God and men, which he can never find in his "very man" system.

I now design giving you some account of the rise of the Trinity, and evidence that the early Christians were not Trinitarians. It is given up, by the best historians

and commentators, that the early Christians held to the subordination of the Son and Holy Ghost to the Father; that is, denied the equality. Neander states that this was the doctrine of the anti-Nicene church. See Vol. i, p. 607; Vol. ii, pp. 361, 363, 364, 365, and 424, where he shows that the Trinity was not equality, but a threefold gradation, and calls it the subordination theory. So Mr. Barnes, finding that the Nicene creed makes Christ not a self-existent, but a derived God, repudiates its doctrine; and consequently, rejects the Nicene fathers as not sound Trinitarians. Hawies, condemns Justin Martyr, saying, "An Arian might subscribe his confession," i, 169; and condemns those early Christians as Arians, long before Arius lived; see p. 199; and thinks Justin, Origen, Tertullian, Pantaneus, and many others, taught Arianism in the second century; p. 164. Not a sign of the Trinity is found in any of the early fathers, neither were the dominant party Arians—the Arians had but seventeen bishops at the council of Nice—but although the Trinity does not belong to the fundamental articles of the Christian faith; yet it constituted, from the beginning, the fundamental consciousness of the Catholic church. — Nean. i, 572, 573.

If my brother can quote any historian, before the fourth century, in favor of any Trinitarian creed, I want him to do it before this congregation. Why were there no Trinitarians, kings, bishops, nobles, or priests? These are things which I want my brother to clear up. If the early Church were Trinitarian, history would so record it; while, if history does not so record it, he must admit that it was not so. But, though the Trinity is of ancient date among the heathen, as proved by Clarke, the word was first found among Christians in the latter part of the second century. The Nicene creed first called Christ a derived God in A. D. 325. The Trinity received its finishing touch, as its friends say, in 381. Mosh. i, 128. The human soul in Christ was first mentioned in the third century. And the procession of the Holy Ghost

was settled A. D. 653. Mosh. i, 225. The Athanasian creed was formed in the fifth century ; and the doctrine of two natures was not settled till 680. Gib. iii, 445 and iv, 422. It is clear that the Greek father Origen was not a Trinitarian, for when accused of having a big God and a little one, he replied: "He who is God of himself is THE GOD—for which reason Jesus calls him, John xvii, 3, 'The only true God.'" In the fourth century, orthodox historians state that there was not a Trinitarian bishop of any note, except Athanasius, so that it was said, "Athanasius against all the world, and all the world against Athanasius," and *he* was an excommunicated bishop. The whole world during that period is called Arian. Such is the testimony of Hawies, Neander, and numbers of the best Trinitarian authors. Neander admits that our views were most popular down to the fifth century, and that they were upheld by the majority until the establishment of Popery. These are facts to be remembered. All the early councils were against the Trinity. In the fourth century, there were forty-five councils held, of which all but thirteen opposed the Trinity. The largest councils ever held in ancient times opposed it.

Wadington says, that they believed the Son to be subordinate, but not created: pp. 115–117. When Theodosius, the tyrant, was baptized in the Trinitarian faith, though the first emperor baptized in that faith, he was the tenth Christian emperor ; and when he set about establishing the Trinity, one hundred congregations were expelled from their churches in Constantinople by the soldiers, in one day, to establish that creed. See Gibbon iii, 75. At this time, every other government in the world was opposed to it. Clovis, of France, in the sixth century, was called the eldest son of the Church, because the first king to embrace that doctrine, though there had been Christian kings from the year 180.

Those barbarous nations, so called, which included all nations outside of the Roman Empire, the English,

Germans, and all, rejected the Trinity; yet they were Christian, had the Bible translated into their own language, and were renowned for their knowledge of the Scriptures, and urged the establishment of Bible schools among the Romans. Neander ii, 150. When the Athanasian creed was drawn up, it was in a dark and cruel age, and it begins with cursing and ends with cursing. The conversion of the nations to the Trinity, is called in the Book of Revelations, "giving their power to the Beast." The Bible is against the Trinity, for there is in it only one passage for it, and they acknowledge (pious souls) that they forged it. The early fathers are considered heretical, as I have shown. Millions have been put to death to establish it, or for denying it. Jerome acknowledges that, in the fourth century, they had but one bishop. Now, I refer my brother to Mosheim, Neander, and other Trinitarian authors; and I want him to explain these objections to his system: How is it that the two oldest ecclesiastical historians are called Arian and Unitarian? Where are the early Trinitarian historians? I want him to account for the fact, that the first Trinitarian creeds arose so long after the Apostles' creed. I want him to tell us, why all the nations which embraced Christianity before the fourth and fifth centuries, rejected the Trinity? Why was it that these nations had to be converted to the Trinity, by Roman soldiers marching through their coasts with fire and sword? If he renounces the word Trinity, he should take it out of his creed. If it is non-essential, why is it there? I want him to account for these things, and not pass them by, by saying that there is no argument in them.

MR. FLOOD'S Eleventh reply:

I shall commence my reply, by noticing two passages of Scripture given to me by my brother, which I did not notice this morning. John vi, 38. "For I came down from heaven, not to do mine own will, but the will of him that sent me." I understand this to be strictly in

accordance with the language of Christ, in the garden—"Father, if it be possible, let this cup pass from me." Whatever he had to endure, whatever he had to suffer, in order to accomplish his great work, I understand he came to submit to, however revolting it was to the feebleness of human nature. And then, in the most extreme case, with regard to the work he came to do, he says: "I came to do the will of him that sent me;" showing that the human nature was subordinate to the divine. John xvii, 3. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." I have repeatedly asserted here, that there is but one living and true God; and my brother would have me prove a proposition which he himself has furnished a thousand passages to prove—that God is one; and this language is employed to express this great truth of the oneness of God; and yet there is nothing contained in this passage which, in the slightest degree, disproves that in this one God there are not three distinct persons composing this one living and true God. I now design, in the next place, to respond to my brother's quotation, from which he has assumed that it is the united testimony of the fathers, that Socinianism, whether called Arianism or not, was received by the Church. I will give you a few quotations from the fathers, to show you what were the sentiments of the Church before the introduction of Arianism in the fourth century.

I quote first from *Ignatius*, who wrote at latest about the year 107. Gregory's Evidences, page 336. "Be not led aside by strange doctrines, nor by antiquated tales, which are unprofitable; for if we yet live according to Judaism, it is equivalent to declaring that we have not accepted grace, for the most holy prophets lived according to Christ Jesus. And for that cause were they persecuted, being inspired by the grace of Christ, that the unbelievers might be convinced that there is one God, who hath manifested himself by his

son Jesus Christ, who is his eternal Word." This looks very much like that the primitive Church equalized Jesus Christ, in his divine nature, with the Father.

Justin Martyr has the following passage preferred by Dr. Grabe. "When man's nature had contracted corruption, it was necessary that he who would save it, should do away the principle of corruption. But this could not be done, without uniting essential life with the nature so corrupted, to do away the corruption, and ever after to immortalize the corrupt nature. Wherefore it was meet that the *Word should become incarnate*, to deliver us from the death of natural corruption."

Tertullian understood the phrase, *Son of God*, as applied to Christ, to mean the same as *God of God*; as is obvious from many parts of his writings. There is still extant a creed of his, which runs thus: "We believe in one God;" but under this dispensation, which we call the economy, that the *one God hath a Son, which is his Word*, who proceeded from him, and by whom all things were made; he was sent from the Father to the Virgin, and was born of her both God and man—Son of man, and Son of God. Who afterward, according to his promise, sent from the Father the Holy Ghost—the comforter, the sanctifier of the faith of those who believe in the Father, the Son, and Holy Ghost. This is the rule which has *come down to us from the beginning of the Gospel*. And again, what is it that the Gospel has done? What is the substance of the New Testament, extending the law and the prophets as far as John; if, from thence forward, Father, Son, and Holy Spirit, three persons, are not believed to make one God? *Origen*, also, in his writings against Celsus, furnishes many assertions, which are unequivocal and decisive. Thus he affirms first, that Christ was the *uncreated* Son of God; secondly, that the Maker of the world is to be worshipped; thirdly, that Christ is the maker of the world. He maintains a precise distinction between creatures and their creator; and he brings them together into compa-

ri-son as to the respect that is due to them. The term Trinity does not occur in this author ; but all that is essential to the doctrine of the Trinity, is most clearly stated. "This is the rule which has come down to us."—Gregory's Evidences, p. 338, &c. We now quote page 340. *Novatian* expresses himself as follows: "If no one can be saved by God the Father, who does not confess that Christ is God, in whom and by whom the Father promises to give salvation. Wherefore whosoever acknowledges him to be God, is in the way to be saved by Christ, who is God ; and whosoever does not acknowledge him to be God, forfeits salvation, because he *can not otherwise have it, than in Christ as God.*"

Dionysius, bishop of Rome, after censuring Narcissus' tritheistic doctrine as diabolical, says: "Nor are they less to blame who think the Son a creature, and who suppose the Lord to have come into being, as if he were one of the things that were really made." His cotemporary, Dionysius of Alexandria, (both flourished about A. D. 159,) expressed himself thus: "The Father being eternal, the Son must be eternal too. Light of Light. The names mentioned by me are undivided, and inseparable ; when I named the Father before I mentioned the Son, I signified the Son in the Father. If any of my false accusers suspect that because I called God creator and former of all things, I made him creator of Christ, let him consider that I before styled him Father, and so *the Son was included in him.*" The case of this Dionysius of Alexandria, evinces very plainly of what great moment the belief of Christ's divinity was reckoned in the third century. In controversy with the Sabellians, he expressed himself rather unwarily, and hence became suspected of leaning too far toward the opposite extreme, and of holding inadequate notions of the Deity of Christ.

From these quotations, all of which relate to the earliest authors, I do not question that heresies existed among the pagans. My brother says when Constantine

attempted to introduce the doctrine of the Trinity, many suffered death, rather than embrace it. These were the devotees of a false religion. And on the other hand, he supposes that because idolatrous nations resisted the doctrine of the Trinity, therefore, the Trinity must be false! Is not this a most beautiful argument? This brother thought the discussion on this subject must continue for five or six days. I thought I could empty my barrel in three days, and it would have been vrey desirable, at this sickly season of the year, to have done so; but I consented to follow in the train of this great luminary of the nineteenth century, and have acceded to his proposition.

My brother refers to Clarke, and says I intimated that he did not quote the doctor correctly. My intimation was, that he did great injustice to the author. My exception was not taken to the passage itself; but it was to the use which was sought to be made of it. My brother insisted that the doctor was pressed for support of the doctrine of the Trinity, and was compelled to go to heathen authors for confirmation. If he desires that this debate should go to the world in book form, I have nothing to hazard in my own mind against it; but I do hope that my brother will relieve me from appearing in the position that his opponent had yielded a single point. I want the record to be made—to stand out in bold relief—that no one position of mine has, in the slightest degree, been negatived during this discussion, nor at any time been given up, nor apologized for. I have no apology to make for any position; if the argument sustain it, I shall remain content, and I am certain that those who sympathize with my views will also. My brother asserts that we are baptizing in the name of the Word, or Logos, and not in the Word, or Son. Christ is properly known as begotten of the Father, under the name of the Son. There is but one person—the divine and the human natures united in Jesus Christ; hence, it is very proper that we should not baptize in the name of any other, than in the name of the Son. Baptism, by it, is a Christian institution;

and it is proper that those introduced into the church of the living God, should receive the ordinance of baptism, in the name of the Father, Son, and Holy Ghost. And when they hear that solemn language announced, the very idea of the equality of the persons in whose name they are baptized, is impressed upon the mind. "I baptize thee, in the name of the Father, of the Son, and of the Holy Ghost." But my opponent says, that I have given up the doctrine contained in the creed, or constitution. It is an article expressive of the general view; it does not say we believe so much, and no more, for we refer to the Word of God, as the only infallible authority. It is an honest expose of the generally received view of the church. Every church has its views; and my brother will find them strung up in a long book. He says that I admit God has a physical body; I have stated from the first that Jesus Christ, that the Word, or Logos, had taken upon himself a human body, and that human body never was to be permanently separated, but to remain undivided to all eternity: this position was defined and explained this morning. My brother then refers to my remark of taking off my gloves. I intimated that I wanted my brother to be close to me, so that I might finger him, (metaphysically,) and that he might feel me. As to lifting the *flood-gates*, he had better not be too critical; the summer-bell would not jingle so pleasantly, if submerged. He refers again to what he supposes an orthodox admission; in speaking of the lesser spirits, he calls them "little *rascals*;" whether it is a rich selection of language, I leave you to judge. Then he has been pleased to ascertain what number there may be afloat and abroad! Surely, sir, you will grow interesting in all these speeches; you become more and more fruitful in this style! I merely assume that it was not found in my creed, that Satan was an omnipresent being. I believe he is a very vicious devil; a very wicked devil; and in some respects, a very foolish devil; and as to his being present in more than one place at a time,

I leave to my brother, who seems to think it may be so. I agree with Pope, "When men," &c.

Clarke rejected John v, 7. That it was only in one out of one hundred and thirteen translations. It is supposed by the author, that it might have been introduced by some of the councils. We have no evidence as to how it was introduced. I have not quoted it in this discussion, merely to give my brother no ground of quibble; I have no evidence that it is not true, but I avoided any possible cause of collision, because I discover a tendency to make great matters of questions of this kind. He refers to the fact, that millions have suffered martyrdom for rejecting this doctrine—denying the Trinity. I suppose my brother is aware, that millions who have also suffered martyrdom, have believed the contrary. Among those that suffered persecution under Nero, many were Trinitarians, and embraced the doctrine of the sovereignty of Jesus Christ, and the essential Deity of the Holy Spirit. The evidence of the truth of this doctrine, is not so full in the Old Testament scripture, but it is very clear from the New; as we read in John i, "In the beginning was the Word, and the Word was with God, and the Word was God." This is the Word that became Mediator, by taking upon himself flesh and dwelling among us. I shall now proceed to state, that my brother has been giving himself a great deal of concern about my not defending the Divinity of the Holy Spirit. I take it for granted that he does not believe in the divinity of the Holy Spirit, otherwise, he would not require me to defend it. It seems passing strange to my mind, that he should have forgotten that he, and not I, is in the affirmative on this question. If he should labor to make it appear that, according to the teaching of our book, this doctrine is contrary to the Word of God, I would certainly have tried to be with him on the subject. I remark that works are attributed to the Holy Spirit, that could be performed by God only. Gen. i, 2. "And the Spirit of God moved upon the face of the

waters." This has respect to the agency of the Spirit in connection with the creation. In Mat. xxviii, 19, we have the testimony first of the personality of the Holy Spirit, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, if this language gives a personality to the Father, it also gives the same to the Son; and if a personality to the Son, it also gives a personality to the Holy Spirit. Luke iii, 22. "And the Holy Ghost descended in a bodily shape like a dove, upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased." This relates to the baptism of Christ by John, and the Holy Spirit is here personified. All the three persons are interested in this transaction; Christ the Mediator, is about to receive the rite of baptism at the hand of John, and the Father is represented as expressing himself from heaven, while the Holy Spirit is in the form of a dove. A voice is heard, "This is my beloved Son, in whom I am well pleased." Here, then, is evidence clear of the personality of the Holy Spirit. It is the effect of the office of the Spirit, that he should be separate and distinct, in the transaction, from the Father and the Son; and it being distinct, was noticed in the bodily shape of a dove. It could have as well assumed any other appearance, but it was such as Divine Wisdom thought proper to make.

MR. SUMMERBELL's Twelfth address:

He says that the Holy Ghost, *i. e.*, "God the Spirit," might as well have appeared in any other shape, as that of a dove; but I answer, that it is as hard to believe that God was ever seen in a bodily shape like a dove, as any other shape, so long as we believe Jesus, that no man hath seen God at any time.

Had he not better say, that it was a manifestation of the Spirit of God, *i. e.*, of the Spiritual influence? The other day, he introduced it as a pendulum suspended from the throne of God, and swinging through heaven, earth,

and hell. I do not see what my brother gains by making the Spirit of God a distinct person from the Father, and the Son—even the supreme God, and then “swinging it from beneath the throne!”

He thinks that Mat. xxviii, 19, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, proves the personality of the Holy Ghost. For, says he, the Father is a person, and the Son is a person, and so the Holy Ghost must be a person; but we might just as well say fire must be a person, for in Mat. iii, 11, it says, “He shall baptize you with the Holy Ghost, and (with) fire.” For if the Spirit is a person, because joined with the Father and Son in the one text, fire must be, because joined with the Holy Ghost in the other. But it will not do to manufacture a Trinity in this way. If it is not a Bible doctrine, better put it away; and that it is not, is admitted by the most eminent authority among Trinitarian authors, which says that it is not a fundamental doctrine of Christianity.

My brother thinks that Gen. i, 3, proves the personality of the Holy Ghost. The generality of Trinitarian authors think differently, however. The Bible says that it was the Spirit of God; but God is not the Spirit of God, and I must believe the Word of God. Here my brother became quite merry—let that pass. But again, he seemed grieved at my calling the agents of the destroyer of souls, little rascals, and thinks that I am very hard-hearted. But I think that my heart is just as soft and gentle as my brother's, and I also think, that parents generally, would just as soon have me use the word rascals, before their children, as Devils. But he thinks that more is laid to the enemy of souls, than he is guilty of. I admit it, especially, if he is in but one place at a time. But that does not prove the doctrine of the Trinity.

Then he threatened to take off his gloves! Do, my brother, and take hold of the subject in earnest. Next he threatens to open the flood-gates upon me, and here

he becomes decidedly funny. He thinks that the Summerbell would not jingle under water. Why, then, does he not put it under the water, and try it? Why does he not bring on the flood, and put a stop to the jingling? I am sure that this would please him very much. Come, brother, take off your gloves, and let down the flood. Don't keep telling us what you will do, but do it. He intimates that they do not use the word Logos in the baptism formula, because it is a Christian institution! Strange idea!!

I come now to notice his quotations from the fathers, *with which a friend down below there*, keeps him supplied. But still he goes to his own side for authority, and quotes from Gregory's sectarian work on the Trinity; thus he constantly quotes *ex parte* testimony. Well, what do his fathers say? The first he quotes, says that Christ was the eternal Word, just the Christian doctrine; but says not one word about a Trinity. You should have found Trinity there, my brother. Next he quotes what Justin Martyr says, of the greatness of our Lord Jesus Christ. We contend for that greatness, but there is no Trinity in that. But Justin says, farther, that "Christ is different from the God who made all things by him, numerically different, but the same in will." Those fathers held, in the main, precisely the same views of Christ that we do; and not one true Trinitarian can he find among them all. He finds some comfort in Tertullian, because Tertullian says "God of God." But my brother won't admit that, for it makes one God too many; it makes two Gods, and yet proves no Trinity. They need three eternal persons; not two Gods.

Tertullian says, "God was not always a Father or a Judge, since he could not be a father before he had a Son, nor a judge before sin." Tertullian's faith will not do. Hawies, my brother's own authority, gives up Tertullian altogether, with Justin Martyr, Origen, and others. Thus my brother gets along poorly in quoting them as Trinitarian.

He next quotes Novatian as saying that God does not save any one, &c. Well, now, suppose that I admitted that God does not save any one, my brother would not. God does save us by his Son. I dispute that authority, although if I acknowledged it, it would prove of no avail to my brother. But there is no Trinity in that. Novatian's words are, "God the Father is alone without origin; when he himself pleased, the Word was born." The truth is, the ancient fathers did not hold to the Trinity, and my brother has been able to find no Trinity in them.

He comments on my saying that the barbarous nations objected to the Trinity, and makes this an offset to finding the Trinity among the heathen, previous to its existence in the church. But my brother is mistaken about the meaning of the word barbarous here. The Greeks and Romans called all barbarous who did not speak their language. These were, many of them, German nations and Christians, to say the least, no more barbarous than the Romans. Ulphilus, the Goth, translated the Bible into their language; they had Bible schools, and Jerome was surprised at their proficiency in quoting the original Hebrew. They held to the supremacy of the Father, but denied that the Son was a creature. (See Wad. 117, 165.) My brother made quite an argument here, excusing their going to the Chinese for the Trinity, by my saying that those barbarous nations rejected the Trinity; but I leave the audience to judge between us. He quotes John vi, 38, "I came down from heaven, not to do mine own will but the will of him that sent me." My brother wrestled with this text, but he failed to throw it. It has stood, and will stand for ever. This text teaches the subordination of the "divine nature," for his "human nature" had not been in heaven. Who was it that came down from heaven, not to do his own will? Who sent him? Jesus says, that he came out from the Father—he came out from God—he was rich, and for our sakes became poor. Who was it, God or man? humanity or divinity? On

John xvii, 3, "This is life eternal, that they might know thee the only true God,"—he says, there is nothing in it. Does the personal pronoun THEE mean three persons or one? It says that this THEE is the only true God. That is, only one person is God. I do insist on my brother's explaining these texts. Let him tell us how it is that his creed is not named in the Bible—that the Trinity is never named? How it is that what we believe is stated so plain and so often, and yet we are wrong? I will now direct your attention to further authorities on the fathers. I hold in my hand Hawies. He calls Origen the prolific father of heresy, and ranks him with Eusebius as an Arian; and says that Dr. Clarke is as much a blasphemer as Socinus. Hawies, Vol. i, 253.

The doctrine that Christ had a human soul, was not held by the primitive church. They held that the Logos that was in the beginning with God, was the soul of the body. Neander i, 635, says, that "Tertullian was the first to express distinctly and clearly the doctrine that Christ possessed a purely human soul," and that this doctrine grew up in opposition to Docetism. P. 634, and Vol. i, 593, say, that "the synod convened against Beryll, settled the doctrine concerning a human soul in Christ." The anti-Nicene church held that the Son of God was of the same essence as the Father, and distinguished between the Son of God and all created beings, (Neander ii, 380,) but yet that he was subordinate to the Father. Origen says, "As the Son of God and the Holy Spirit are incomparably exalted above all other existences, so high, and even higher, is the Father exalted above them." Nean. ii, 590. I do not quote Origen, because I believe all that he says, but because my brother quoted him as a Trinitarian. The subordination of Christ to the Father is acknowledged by Neander, on pages 364, 365; and in Vol. i, 605, 607, &c., to have been the primitive faith.

I have already read to you that those who held the Christian views, at the Nicene council, were the more "numerous and dominant party," called the "Old Church

Party," which says Neander, held to the older system of subordination (ii, 424), and were called "peace-makers," who, though the majority were yet called the "Authors of Peace," who wished to settle the divinity of Christ in Scripture phraseology, (p. 374) and adhered tenaciously to simple Bible doctrine—teaching nothing which they could not prove with the exactness of verbal testimony from the Bible (376), and how these were put down by the emperor. I will now turn again to a classification of the fathers, to see where they belong. Hawies says, i, 164, "Justin (Martyr), Origen, Tertullian, Pantaneus, and MANY others, zealous indeed,"—"ready to die;" yet holding a Christianity of so equivocal a nature as to render it very dubious whether they had any real part or lot in the matter." "It must be acknowledged that there is *scarce one of the fathers* who hath not expressed himself in terms so indistinct, or so improper," &c. P. 171. Hawies is high Trinitarian authority, but after condemning the principal of the fathers, says, that scarcely one is right. Thus the highest Trinitarian authority acknowledges that the primitive church denied the equality of the Son with the Father, and repudiates the fathers. I could have wished to have read the words of some forty of the fathers, but will now proceed to the argument on *Elohim*. Their argument is, that *Elohim* is plural, viz: *Elohim* (the Gods).

Elohim occurs, Gen. i, 1, *Berasheeth bra Elohim eth hashauaim veeth haarets*. In the beginning God created the heavens and the earth. On this they argue that as *Elohim* has the plural termination, it should be translated "Gods." To which I reply:

1st. That if *Elohim* be plural, it is a plurality of *Gods*, rather than of persons; three Gods in one person rather than three persons in one God, which, also, better agrees with their doctrine that two (beings) natures, very God and very man, constitute one person—one Christ.

2d. The Septuagint version renders *Elohim* into the Greek, by *Theos*, God, in the singular number, and thus

presents seventy-two Hebrew scholars against my brother. They translated the Old Testament about 250 years B. C., and so could not have been prejudiced.

3d. From the Septuagint version Jesus almost invariably quoted. (See Buck's Theo. Dic.) Hence, Jesus is against my brother, and in favor of the singular form.

4th. The Old Testament is often quoted by the inspired apostles, who always render *Elohim*, Hebrew, by *Theos*, Greek, in the singular. So that all the apostles are against the plurality of persons.

5th. My brother's own creed is against him, saying positively that there is "but one God."

6th. This translation would not make simply three, but at least four Gods; for as the dual is the lowest form of the plural, so Psalm xlv, 7, quoted Heb. i, 8, God, even thy God, should be rendered "Gods, even thy Gods;" which, in the dual form of the noun, would make four Gods, and in the triad form, six Gods.

7th. Forty Trinitarian divines translated *Elohim* by the singular noun God, as it stands in our common English Bibles. So that here we have forty Trinitarian Hebrew scholars against my brother.

8th. Nobody believes in the doctrine claimed by the plural form, for immediately after translating it "*Gods*," they will say, "yet there is but one God." This my brother does, so that *he* is not even on his own side of the argument.

9th. Professor Stuart, in his Heb. Grammar, p. 180, says, "For the sake of emphasis, the Hebrews employed most of the words which signify Lord, God, &c., in the plural form, but *with the sense of the singular*. This is called, *pluralis excellentia*."

10th. Also, Calvin, Mercer, Pareus, Drusius, Bellarmine, and others, give the following reasons, why *Elohim* does not prove a plurality of persons:

1. Because it often means only the Father, as Ps. xlv, 7.
2. Or only the Son, as "Thy throne, O God."—*Ibid*.
3. Also, "The spirit of *Elohim*."—Gen. i, 2.

4. Because it is applied to one calf.—Ex. xxxii, 31.

5. It is applied to Moses.—Ex. vii, 1.

6. It is applied to the angel.—Judges xiii, 22.

7. To a dragon.—Judges xvi, 23.

8. To Ashtoreth.—1 Kings, xi, 33.

11th. Other words are likewise in the plural, as owners, Ex. xxi, 29; Masters, xxi, 4; Lords, Holy ones, beasts, wounds, rivers, walls, joys, dreams, deaths, favors, wisdoms, &c. So one is buried in the towns of Gilead. Gen. viii, 4, "The ark rested on the *mountains*. A very high walls; or One dreamed a dreams; while another was brought from the graves.—Job xxi, 32.

12th. *Calvin* says, "I warn my readers against violent interpretations of this kind."

13th. *Mercer* says, "From other passages of the Scripture, the Trinity can be more clearly and easily established."—Concessions, p. 83.

14th. *Dr. Campbell* says, "Calvin refuted this argument, or quibble rather." See Systematic Theol. p. 489.

If my brother gives up that word, all well and good. I wished to show that there was no Trinity in it. This I have done, not only by the nature of the word, but I have proved it by the highest Trinitarian authority—such men as Stuart, Calvin, Luther, &c. My brother may reject them, as he did Dr. South and others; but they will not be rejected—let him therefore treat such authorities courteously.

I wish my brother to give up his scheme of the Trinity. It is untenable. Far better theories have been given up by those in the Trinitarian ranks, and will be again.

I wish him to examine more thoroughly those texts which speak of the pre-existence of our Lord Jesus Christ. And I desire the congregation to notice, how signally he fails in every argument he has brought forward to support his theory. And I want *you*, to come ahead, my brother, take off your gloves, and come up to the work; but don't fly off and waste your time in extemporaneous declamations and exhortations.

MR. FLOOD's Twelfth reply :

I have not made a practice of quoting learned authors, unless I have been led into it, but if I have given any erroneous quotations, I hope the reporters will make the corrections. I quote Watson on the word *Elohim*, in the article God. Here is one very respectable authority that God is one ; but the word is rendered in the plural, I do not wish however, to protract the argument in that respect. My brother wishes to know, why we should be found denying any of these learned authors, and says he is quoting authorities on the opposite side ; I suppose he will quote no other authority. He admitted to me, in a private remark, that the literary men of the world, and the literature of the world, was on our side, but he wished it was on his ; I should not think it strange, if he would most ardently desire that the literary world was changed upon this subject, but perhaps, after his performance, it may be so. I ask if he will accept the authority of *Kincaid* ? My brother shakes his head. He refers again to the question of the Holy Spirit, and quotes some passages as to the time it was introduced, but I do not design more than just referring to these allusions. He says also, if the personality of the Holy Ghost be inferred from the association in the Baptismal ceremony, that the personality of Fire may as well be predicated. I suppose he alludes to what *John* says, "He that cometh after me baptizeth you with the Holy Ghost and with fire." Hence, I suppose, that because of that connection, and use of the term, we might as well say, "I baptize thee in the name of the Father, Son, the Holy Ghost, and of Fire ;" meaning that there are four persons in the Godhead, into which the subject is baptized. Then perhaps, my brother may conceive something like this ; "I shall baptize you *with the* Holy Ghost and *with* Fire." How different indeed ! I suppose my brother was uncertain what to do with these ; but as it was something formidable, he would resolve to attack it ; but it will remain an insurmountable barrier to all his attacks. He adverts to the subject

of the old enemy. Now I hoped that we should be free from that. He alludes to the fact that I prefer the term devil, which is a Scriptural term, to the term rascal ; and he does not know but what any parent would prefer to use the latter term before their child. I treated him as a bad and corrupt devil ; hence, I have no reverence when I speak the name of the devil. If I regarded him as almighty, as possessing the attributes of the divinity, I might entertain some fearful notions common on this subject. He says, because I adverted to these, I wished to make fun ; this seems a favorite phrase of my brother's. Again, he says, I make fun of him in calling him a second *Luther* ; well now, if these are not words of commendation, and if I did not think them complimentary, I should feel under an obligation to make an apology. I hope he will be willing to regard it in this light ; one of his most devoted admirers called him by this name. The only discovery for which I claim credit, is that of his being a great luminary. He certainly has poured the radiance of his understanding around my mind, but hitherto failed to produce much effect. He complains of me for not submerging him before this ; I do not wish to drown him—I am not that Flood that destroyed the world. I am perfectly willing that he should breathe wholesome air, for I hope to find him trying to overturn the creed of the Methodists, and make it appear that their doctrines are contrary to the teachings of the Word of God ; in asserting that there are three persons in the Godhead, equal in substance, power, glory, and eternity with Jesus Christ, the second person in the Trinity who is equal in all these perfections with the Father.

This is the point which I hope to see him make an effort to disprove, before he shall have done his work. He desires me to direct my attention to John xvi, 28, "I came forth from the Father, and am come into the world." Again: "I leave the world and go to the Father." Is there any place in the whole universe, where any creature can be separated from the absolute

presence of God? Is not this language used in an accommodative sense? When Christ speaks of himself as coming out, it is not understood that he comes out, in the sense that a man would come out from a city and go from one place to another. Now, Christ declares: "Know ye not that I am in the Father, and the Father in me." He uses this language at the time of his incarnation, and employs the language "come out," "and sent," frequently to show that he came to our sinful world, and that he came down to the condition of our helpless nature; that he took upon himself human nature, and thereby he came to unite himself with it, taking upon him the form of a servant, that he might lift up human nature from its fallen and degraded condition, and restore it to the forfeited favor of Heaven. The phrases to which I have referred, are not to be taken in their absolute sense. He assumes that my system gave to God a body; and that if it were so, according to my system, that Christ might with propriety appear on the right hand of that body. Now, here is something more of our brother's peculiar style of argument. I hold that the infinite perfections of Jehovah, the Father, and the Word, and the Holy Ghost, dwell bodily in Jesus Christ. How then, could that body, in a literal sense, sit upon the right hand of another, unless that they had a body also? Now, the point I wish to know is this: He admits that Christ has a body, and the relation which that body sustains to God; then the point is, has God a body independent of the physical body of Christ? When you come to answer this, you will find me somewhere about you with the gloves off; and when I am disposed to give you a passage homeward, I will lift the flood-gates higher than you have yet seen them. It is said, that

"Little boats should keep near shore,
But larger boats may venture more."

My brother remarks: Christ was conceived by the miraculous overshadowing of the Virgin Mary by the Holy

Ghost. See Luke i, 35. "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that holy thing which shall be born of thee shall be called the Son of God." Why is Christ called the Son of God? Because he is the begotten of the Father. It is the conclusion announced by the heavenly messenger, and the evidence is given—he shall be called the Son of God, for the very reason that he is begotten of the Holy Spirit: hence his name shall be Son of God. Prior to this, I have shown, John i, 14, he was known as the Word or Logos; and if I differ from those who advocate the doctrine of the Trinity on the Sonship, it does not affect the argument in the slightest degree; it rather strengthens my position. He is termed a Holy Thing; but previous to this he is termed by *John*, the Word, or Logos, which was in the beginning. Well may he be called holy! Here is a twofold argument. The humanity itself is not by the ordinary generation, but humanity in its perfection. He that created a perfect man in the beginning, like *Adam*; he that has all power, and that formed a perfect human body out of dust, had the same power, if he thought proper, to reproduce one of a similar nature, as to body and soul—had he not the power to make one of the same kind? Made of a woman, that he might redeem us from the curse of the law, and be made a sin-offering for us, had he not the power, by the Holy Ghost coming upon and overshadowing the Virgin Mary, to produce a perfect human nature? The first Adam was made a man in the beginning, but the reproduction of the second Adam, was the Lord of Heaven. He came into the world in the helplessness of infancy, passed through the ordinary stages of development, both as to physical constitution and mental endowment; it seems, however, to have been very rapidly matured, for at twelve years of age he was found in the temple disputing with the doctors. Here, this is our position: that the second Adam came by the

power of the Holy Ghost overshadowing the Virgin Mary. Here is our God-man—here is our union of the divine and the human nature together, in the person of Jesus Christ, never to be separated permanently. Now, when my brother says we have given up anything of this subject, let it rest in the mind of the audience, the conviction that nothing has been given up. Here, several quotations made from authors by my good friend, were certainly balanced by those I presented. I notice that some of those to whom reference has been made wrote as early as the year 107. This did not give very much time for any serious departure from the true faith, for John had almost lived to see this period, (Polycarp reached this period, saw and conversed with John), and was one of the early candidates for martyrdom in the Christian Church: hence, I notice, we have here the doctrine clearly set forth, showing the equality of the Father, Son, and Holy Ghost, constituting the one true God of the Bible. However many conflicting authors he may have brought forward on *Elohim*, at least some respectable authorities state that this word stands in a plural form, and not in the singular, and the term should be rendered Gods, not God—at the same time, it does apply to one living and true God. Hence, we have here, in the person of Jesus Christ, not only equality with the Father and the Holy Ghost, but his omnipotence; for he asserted, “All power in heaven and earth is given into my hands; I have power to lay down my life, and I have power to take it again.” We notice also, that the attribute of omniscience was given Christ—“that he knew all things,” is the language of Peter. This point seems sufficiently clear—“Lord, thou knowest all things; thou knowest that I love thee.” The omniscience of Christ is also made to appear. In connection with this, we may infer that he is omnipotent. Three passages bearing upon this, my brother has dodged, or in feeble language attacked them, as he calls it. “Wherever two or three are gathered together in my name,

there am I in the midst of them." This involves the obligation of Christ to be in every place. He says that he might be in different places at the same time, and not be omnipresent. I know not how he will make this appear. I can very easily conceive how he could be in an infinite number of given places at the same time, as well as I could understand his presence in a limited number. If he allows the fact of his being in more than one place at the same time, the omnipresence of Jesus Christ is admitted. I assumed, if he could be in more than one place, he might be in every place at the same time; and hence he must be omnipresent. This point will be strengthened by other testimony. I want to point out to you that which has been allowed—that he may be in many places at the same time. I am happy for this admission; if it were not so, he would not be an all-sufficient Saviour; if otherwise, he could not render succor in the hour of need—as "Where two or three are gathered together in his name, there am I (says Christ) in the midst of them;" for he pervades the universe, he occupies and pervades immensity with his spiritual presence, and is capable of being everywhere to supply the wants and necessities of those who worship him in spirit and in truth. And I say to you, in conclusion, hold on to the doctrine of your Christ, the Father and God; it is your only hope of salvation; it is your only hope of succor amid all the trials and ills of life. I do this, in opposition to my brother's invitation, to come over and deliver up your faith to him. Why does he desire us to come over and join his ranks? Is it the wish for our assistance? Until orthodoxy trembles more under the giant tread of my brother, I shall certainly be found somewhere clinging about this old doctrine, taught by the evangelists, asserted by the apostles, proclaimed by Christ, sustained by the apostles—this doctrine, supported by the true Church of the living God in all ages of the world. I shall certainly not abandon my faith: notwithstanding all the appealing

exhortations of my brother, it is the doctrine upon which all my hopes for time and for eternity are suspended. On them I trust in life and in death. The heavenly record tells me those everlasting arms shall be underneath me; and the same arms that sustain the pillars of the universe, they are the same arms that are underneath the everlasting throne—the arm of omnipotence; and upon this will I hang my hopes of salvation, and not upon any arm of a being inferior to God, the Father.

MR. SUMMERBELL'S Thirteenth address:

Kind friends—During the discussion here I have been placed upon the affirmative of a negative proposition, to discuss the truthfulness of the Trinity. My faith is not the question. It is not, therefore, my duty to affirm it, although I did so to some extent. I do not, however, wish you to be unacquainted with our principles. We receive the Bible as a full and complete rule of faith and practice, the only one authorized by God, or received by the apostolic church: all-sufficient to make the man of God perfect, thoroughly furnished unto all *good* works—wise unto salvation. We hold that “unto us there is but one God the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. We do not divide God into persons, nor parts. To us he is ever One, Infinite, Eternal, and Unchangeable, always God; never a priest or mediator, but for ever God. We believe that Jesus Christ is His Son, and was His Son before angels or men existed; the first begotten, first-born, only-begotten, the only Son—the Son of the living God—by whom He made, saves, and will judge the world. Not a mere man, or “very man,” like my brother; for how could such a One be the Son of God by whom God made the worlds? We believe in repentance, faith, hope, and charity; in conversion, the new birth, justification. We believe in the atonement, sanctification, and holiness of life. We think that to be a Christian, is, not to obey the doctrines and com-

mandments of men, but to be like Christ; to speak like him, think like him, feel like him, and act like him; to practise his religion and be conformed to his image. Such was the religion of the Apostolic church; and such is ours. A religion, not got up by men, but revealed from heaven.

My brother says, that I admitted, in a private conversation, that the literary world was on his side. If this was done in a *private* conversation, it was not courteous in him to use it in public. But I think not. I said the literature of the world; and you all know what we, ministers of the Gospel, think of it. I do not, however, admit that the really literary men of the world are on his side. I claim first, *all* the eminent Christian fathers for the first three centuries. I claim all the oldest church historians on my side. Neander will testify that the Trinity was not a fundamental doctrine of the Christian church; and that the anti-Nicene church held the subordination of the Son; and Barnes plainly repudiates the Nicene creed as anti-Trinitarian. My brother can not find a man in the Christian church, as early as Polycarp, who ever used the word Trinity. Trinitarians are dependent upon Eusebius, whom they call an Arian, for the history of the primitive church. All through the dark ages, and in the Reformation, the most learned men in the world held our views. Dr. Samuel Clarke, and many others of the most learned bishops of the Church of England, denied the equality of the Son, as testified by Mosheim. O, no! I can not give up such men as Whiston, and Sir Isaac Newton, and Locke, and Milton, and Isaac Watts, the sweet poet; who repented writing those doxologies to the Trinity, and would have destroyed them had he not sold the copyright of his book. I will not give up such men as these—the true literary men of the world; men who could not cramp their intellects into the absurd idea, that one side of a triangle is equal to its three sides, on the word of Athanasius, nor even the authority of a human creed.

My brother says, they were baptized in the name of the Holy Ghost, and with fire; but the Bible does not say so, and I choose to believe the Bible. But he baptizes in the name of the Son, not *λογος*; and how would it read to say they were baptized in the name of the Father, and of a creature, and of the Holy Ghost? Yet my brother believes that the Son of God is a creature, only 1800 years old. John xiii, 3, "Jesus knowing that the Father had given all things into his hands, and that he was come *from* God, and went *to* God," he says that he can not believe as it stands literally. If he can not believe it as it stands, I wish him to explain what he does believe.

Jesus says, "I came out from the Father: I came down from heaven, not to do mine own will." God sent his Son in the likeness of sinful flesh. God gave his Son—sent his Son. He who thought it not robbery to be equal with, or like God, made himself of no reputation, and became obedient to death." Who was this? He says, that "he came out from God." I want my brother to explain.

Luke i, 35, "The Holy Ghost shall come upon thee," &c. "Therefore, that Holy thing which shall be born of thee, shall be called the Son of God." My brother made a great mistake here. He says, that the Holy Ghost must be a person, as truly as the Father is a person; for the Holy Ghost begat Christ; and it says in another place that the Father begat Christ, &c. He holds that the Father is the first person, and that the Holy Ghost is the third person, distinct from the Father—independent and distinct persons; and the Athanasian creed says, that if we confound the persons, without doubt we shall perish everlastingly.

Now my brother has shown that the Holy Ghost, the third person, begat Jesus, and that the Father, the first person, begat him (Jesus). So that according to his theory two persons begat Jesus. Jesus has two fathers! And this is a just conclusion, if the Trinity be true! But

that which was born of the Virgin was not simply man. John i, 14, The Word—which was in the beginning with God—was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. He now challenges me to prove that he denied the eternity of the Son, and most positively affirms that he did not. Very well! I read in Clarke, “If Christ be the Son of God, as to his divine nature, then the Father is prior and superior; the phrase Eternal Son is a positive self-contradiction, absurd and dangerous;” and you well remember that he then said, that he did not believe that the Son was eternal, and apologized for differing from Watson.

He now thinks as Jesus was the Son of Abraham and the Son of David, &c., that he must be “very man,” simply human, because he must partake of their nature, as the child is a partaker of its parents’ nature. But the “Humanity,” was not born in the ordinary manner of generation, but was begotten of the Great Father, God! So on his own principles of interpretation, it could not be “very man,” simple humanity; for, since it would partake of its Father’s nature, it must be part divine. Here his very man idea is destroyed. Now, my brother, do not back out again. Come right on, and as fast as you see your error, forsake it. He says, that God produced a perfect human being just like Adam—just as good as Adam, and just as human. This is truly very complimentary to the Lord Jesus Christ. He has just been trying to prove him equal to God; and now he is trying to prove that he is equal to Adam—as good as Adam! Jesus Christ is greater and possesses more virtue than Adam and all the children of Adam that ever lived. Equal to Adam! Paul says, in 1 Cor. xv, 45–47, “The first Adam was of the earth, earthy; the second Adam (Christ) is the Lord from heaven.” Does this make them just equal? He says that the second person in the Trinity entered the world as a helpless infant; but that he (that is, the second person,) rapidly improved and matured in

his mental and physical faculties. That is, God was a helpless infant—God improved and matured!!! &c. This seems to require some further explanation, for my brother has several times denied it. We wait his reply. In the heat of my brother's argument he maintained, that as Polycarp lived almost in the time of the apostles, his testimony must be good for the Trinity. But he did not read him, but read from Justin Martyr, who is given up as an Arian by Hawies, the Trinitarian and historian. My brother will find no Trinity in Polycarp. He says that he has some respectable authorities on his side for Elohim. But what authority can he have? All the principal authorities are on my side. Let him bring them forward, and we will see what they say.

He quotes that Christ will be wherever two or three are assembled in his name, and says, that "any person who can be in more than one place at a time, must be omnipresent." But Paul says, Colossians ii, 5, "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ;" and 1 Cor. v, 3, "I also as absent in body, but present in spirit, have judged already." So Christ, while absent in body, is present in spirit. Was Paul omnipresent? I suppose that my brother can explain these passages away; he can explain away just what he wants away, and leave what he wants to leave, and he could explain the others just as well, if he wished.

My brother makes no attempt to explain my argument on the personal pronouns in the singular number, applied to God, viz: I, Me, My, Thou, Thee, Thy, &c. *I* am God, and beside *Me*. This *I* and *Me*, are only *one* person; yet, this one person says *I* am God, and beside *Me* there is none else. This being but one person, thus destroys the Trinity, since it says that no person but one is God. If three persons were all God, it would be *We*, *Our*, *Us*, *You*, *Yours*, *Them*, *They*, &c. If my brother were right, it would read, *We* are God, and beside us there is no

God. God is three. The Lord our God, is three Lords. But for such doctrine, he must go to the creeds and doxologies. I want my brother to define what he means by three persons. What does personality mean? What person is there that is not a being? And how can a person exist without being? And who told him that the three persons in the Trinity, were not three beings? and why, if his views be really orthodox, nothing is said about them in the Bible? Let my brother explain Mark xiii, 32, and tell us why the Son did not know? Matt. xxiv, 26, nor the Holy Ghost, but the Father only? He has not yet answered, whether he that took the book out of the right hand of him that sat upon the throne, Rev. v, is the same being who sat upon the throne? Let him answer this.

Now comes his authority on Elohim. He appealed to Watson, to prove that the text should be translated, "In the beginning the Gods created the heavens, and the earth." Well! this proves it, providing the authority can be depended upon. And what then? Why, my brother now has three Gods, or why does he quote such authority? why prove it, if he does not believe it? He says that there are three persons in the Godhead; but Watson says "*Gods*." My brother may say that they are not Gods, but are they not three infinite persons? He says that they are not Gods, simply, because the Bible says that there is but one God. But if he proves three Gods, then the Bible stands corrected by his theory. "They say, Jehovah the Gods." "In the beginning the Gods." Now if this is not true, why does he quote it, and call it authority? He says that three infinite beings could not exist, &c.; but they could exist just as well as three infinite persons, personality always includes being. There is no difference whatever between persons and beings. What is a person, is a being. There is not a solitary reason which can be urged against three infinite beings, which is not just as strong against three infinite persons. If three persons are each infinite, then they are

all Gods. If they are equal in substance, substance must include being, hence three beings—three Gods; but if they are not substances, then they are nothing. Each of the three possessing equal power, equal glory, equal eternity, there must be, by his own showing, three Gods. Three persons all omnipotent. Three persons all omnipresent. Three persons all omniscient. Three persons each of whom has all the infinite attributes, must be three Gods. I demand of my brother, if his three persons are not three Gods, to tell what would constitute them three Gods? What do they lack? What would be three Gods, if they are not? What three are they, if they are not three Gods? My friends, the only way to be consistent, is to abandon your favorite theory. Abandon your creed (Constitution and Discipline). This you may safely do, for it has only earthly authority, and although he exhorts you to stick to it as your *only hope*, don't you believe it. Thousands were saved before any such Discipline was thought of in the world, and thousands are now saved who do not believe in it; yea, happy am I that my brother's salvation does not depend upon his faith in it.

My brother is not satisfied that *Elohim* should be rendered God, but is sure that it should be "Gods!" but my friends, Clarke himself, when the Trinity is not to be supported, consents that it should be translated God. On Gen. iii, 5, "Your eyes shall be opened, and ye shall be as Gods," Clarke says: "Your understandings shall be greatly enlightened and improved, and ye shall be as Gods, כְּאֱלֹהִים *ke Elohim*, 'like God,' so the word should be translated, for what idea could our first parents have of Gods."—*Clarke's Notes on Genesis* iii, 5.

In Acts vii, 59, "They stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit." The word *God* is supplied by the translators. Neither Coleridge nor Locke, think that this was properly prayer, since Jesus was visible. Whether it was or not, is not material to the question, as long as my brother admits

Rev. i, 4, is an invocation for grace, from the seven angels! Coleridge was a Trinitarian. Locke I quote, simply, as a great scholar and Christian philosopher; but not as authority, since he belongs to my side of the house, on this question. His opinion on Romans ix, 5, "Christ came, who is over all God blessed forever," is, that, it should be rendered, Christ came, who is over all; God be blessed forever. I wish to quote none, but the first class of authors. Coleridge, on Mark xiii, 32, says: "This most difficult text I have not seen satisfactorily explained."—Lit. Remains iv, 219–20. He rejects the two-nature scheme.

I want this congregation to remember, that my brother has not, in the three days' debate, confessed that he would worship the Jesus that died for him. He will worship the Divine nature that was in him, but the Divine nature, he holds, could not suffer or die, and was not that person that was begotten and could, and did suffer and die. He will worship the God that Jesus prayed to, and so will Socinians; but the man of sorrows, the suffering Jesus, whose sweat falls to the ground as great drops of blood, that Jesus who said, my soul is exceedingly sorrowful even unto death, and whom the angel strengthened, he will not worship, because he says, he is a creature, and it would be idolatry. He will worship him as God, that is, he will worship the God who dwelt in him; for if he means he will worship the very man, as God, he has decided that to be idolatry. Look at him, my brother. Look at that brow pierced with thorns. Ah! you reply, that is a human brow, I can not worship it. Look at that back, scourged and bleeding. Ah! you reply, that is the back of a man, I can not worship that. Look at the face, all marred by blows, torn by plucking off the hair and defiled by spitting, and those eyes all blinded by clotted gore; but you will not worship the sufferer; you esteem him stricken, smitten of God and afflicted; you will worship the God that supported him. So did the Jews, who rejected him. Look at the cross, and an-

swer what is the nature of that body. The answer is, that that is a human body. Look at those outstretched, bleeding hands and feet; see where the cruel iron pierced them, and tell me the nature of those hands; but he says that they are human hands. Look at those eyes, beaming with compassion for his enemies—see the look of anguish and sorrow cast upon Peter; but still the answer is, they are created eyes. The lips they touch with gall are created lips. The voice that said Father, forgive, was a creature's voice. Hear him cry, My God, my God, why hast thou forsaken me? Ah! cries my brother, that is what I worship—the God that forsook him; but I can not worship the forsaken—the Lamb slain—the very man—the creature. God can not suffer. God can not die, and he will not worship that which can. The bleeding, groaning, dying, he will not worship. The suffering Jesus, the Lamb slain, worshiped by angels, is rejected as a creature unworthy of worship by Trinitarians. My friends, worship Jesus. Worship him as the Son of God. Worship him as the Lamb slain; so the saints and angels in heaven worship God and the Lamb. Those are idolaters, *not* who worship the Son as the *Son of God*, but who worship others as God, beside the one true and living God—who honor the creature more than the Creator? who have other gods beside him who said, beside ME there is no God? Let my brother explain. If he worships his God's body as God, then he worships a creature. If he rejects it, then he does not worship all of his God. If he worships Jesus' human nature as God, then he worships a creature as God, and according to his own logic, is an idolater; while, if he rejects it, as he must, then he only worships a part of his Jesus, viz: the Divine nature that dwelt in him. We, says the apostle, are partakers of the Divine nature, but that nature is not us.

MR. FLOOD'S Thirteenth reply:

I am quite gratified, in one particular, at the sobriety of my good brother's spirit. He enters calmly on the

discussion. This is very gratifying. I advanced an argument from Dr. Watson, on the word *Elohim*, which in Genesis i, stands in the plural form—a plurality of persons existing in the Godhead. This position is sustained by Dr. Clarke, in an extensive view of the subject. He presents it in a critical manner, showing, that as the root of this word is not to be found in the original Hebrew, it must be traced to its verb, and that verb must be found in the *Arabic*. And here it is found connected with its genitive, subjoined to verbs and pronouns in the plural. He then presents a number of passages, which I will quote to my brother, to direct his attention to them, so that he may investigate this subject further.

CLARKE on Gen. i. "The original word *Elohim*, God, has long been supported by the most eminently learned and pious men, to imply a plurality of persons in the Divine nature. As this plurality appears in so many parts of the Sacred writings to be confined to three persons, hence the doctrine of the Trinity, which has formed a part of the creed of all those who have been deemed sound in the faith from the earliest ages of Christianity. He must be strangely prejudiced, indeed, who can not see that the doctrine of a Trinity, and of a Trinity in unity, is clearly expressed in the above words. The verb *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the unity of the Divine persons in this work of creation, in the ever blessed Trinity: from the infinite and indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy. Let those who have any doubt whether *Elohim*, when meaning the true God, Jehovah, be plural or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns plural: Gen. i, 26; iii, 22; xi, 7; xx, 13; xxxi, 7, 53; xxxv, 7; Deut. iv, 7; v, 23; Josh. xiv, 19; 1 Sam. iv, 8; 2 Sam. vii, 23; Ps. lviii, 12; Is. vi, 8; Jer. x, 10; xxiii, 56; Prov. ix, 10; xxx, 3; Ps. cxlix, 2; Ec. v, 7; xii, 1; Job v, 1; Is. vi, 3; lxiv, 5; Is. lxii, 5; Hos. xi, 12; xii, 1; Mat. i, 6; Dan. v, 18, 20; vii, 18, 22."

In all of these passages, numbering about thirty, the word stands in this form, and the brother will have an opportunity for a very learned investigation of this word Elohim. But I insist, however, that it should be so rendered. "It makes more Gods than one," but our learned author does not think so. My brother thinks where God speaks thus, he says that the personal pronoun "I" should be changed to "we." Now this language does occur, and it is strange, that if he has read the first chapter of Genesis, he has not noticed where it is said, "let us make man;" the proposition is the result of his own choice. He says that the literary world and the literature of the world is on my side, and he expresses an anxiety that it should be on his. I have been waiting for and expecting an authority of his own, on the Divinity; he makes reference to none. He claims Dr. Locke as one of their authorities, but does not seem to rely much upon him, because he thinks it would be *ex parte* testimony. It would be interesting to have some authorities, at least, from his party. He is quoting orthodox authors, in which there seems to be confirmation of his views. They must be garbled statements of the authors' meaning, if taken from authors whose opinions—

SUMMERBELL.—I ask if it is wrong to quote his authors, and if the quotations I have given have been garbled? I appeal to the Moderators.

FLOOD.—I did not say that he garbled them; but it would be noticed, in making quotations from Trinitarian authors, that they must be garbled or imperfect views of the author.

MODERATORS.—Our opinion, in regard to this matter, is that brother Summerbell has a perfect right, in all conscience, to select Trinitarian authors, and prove his position. At the same time, as these authors are acknowledged Trinitarians, if they prove anything else but the Trinity, these extracts must be taken out of their regular course.

SUMMERBELL.—I quote them to explain certain texts, to show that they have given up those texts.

MODERATORS.—I should like to remark, as Elder Summerbell is placed in the affirmative, he has a right to introduce any testimony he thinks proper, to sustain his proposition, namely, that the creed of his opponent is unscriptural; hence, we decide, that he has a right to introduce this testimony.

FLOOD.—I have not yet disputed Mr. Summerbell's right to introduce these texts; I have never once questioned his right.

MODERATORS.—Perhaps it would be as well to introduce a word equally strong, but not quite so harsh.

FLOOD.—Is not the word garbled a correct word, expressing a perversion of the author's meaning?

SUMMERBELL.—He, says my brother, garbled; and if he means what he says let him prove it.

FLOOD.—I presume my brother felt he had need of this, but I am not disconcerted, hence I shall proceed with the argument; I shall quote an authority upon which I founded my remarks, as to the begetting of the Lord Jesus Christ, "And the angel answered and said unto her, the power of the Highest," &c. Now my friend admits, in his whole argument, that the highest is God. He states that I denied the Son of God was eternal. Now I wish my brother would not misrepresent me. I now state emphatically, I never denied any such thing; I have asserted, time and again, that the Son of God was eternal; but it was improper to say that he was the eternal Son of God; but how can you reconcile them? He existed not as the Son, but existed in the capacity of the Word or Logos, and was designated as the Son of God, begotten of the Father; hence he is eternal in his existence as God; but not the eternal Son of God; yet the Son of God is eternal, if man as begotten of the Father is eternal. All the quibbling that may be had over this, I am willing that my brother should have the benefit of it, so long as his book shall live and flourish among the literature of the world; and it is hoped it may flourish for my

sake. He has insisted again and again, that I am not coming up with him—I conceived myself to be far in advance; but he shouts, Come on! Come on! This would be encouraging to a man who was about to faint by the way—who was enfeebled under the strokes of the enemy—to assume a good feeling toward him, to one whom I had rendered infirm, to say, Come on. Well now, under all of these considerations your humble servant has not yet been able to make the discovery. I thought he was conscious that I was somewhere in his neighborhood with my gloves off, and I was therefore surprised at his invitation to “Come on.” I am already on, and I calculate to try, with the blessing of God, to *be on* all the time. Two or three passages I shall pass, and notice some other points to which he has invited attention; the first is that which relates to the knowledge of Christ being limited, “Of that day and hour knoweth no man,” &c.

We will give the brother a few references: Isaiah ii, 2; Matt. ix, 4; xii, 25; Luke ix, 47; Mark ii, 8; Luke vii, 39, 40; John ii, 24, 25; vi, 64; xiv; Acts i, 24; 1 Cor. iv, 5; Heb. iv, 12; Rev. xix, 15; ii, 23; Luke ii, 40; Col. ii, 3.

We will now quote first, John v, 20, “And we know that the Son of God is come and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ; this is the true God and eternal life,” in support of the truth, that Jesus Christ is the true God. You recollect yesterday, this subject was addressed to our consideration, that Jesus Christ was the true God; I will quote here the language of Clarke on this passage.

Clarke, 1 John v, 20, “And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.” (*“We know that the Son of God is come,”*) in the flesh, and has made his soul an offering for sin, and hath given us an understanding, a more

eminent degree of light than we ever enjoyed before, for as he lay in the bosom of the Father, he hath declared him unto us, and he hath beside given us a spiritual understanding, that we may know him who is true, even the true God, and get eternal life from him through his Son, in whom we are by faith, as the branches in the vine, deriving all our knowledge, light, life, love and fruitfulness from him. And it is through this revelation of Jesus, that we know the ever blessed and glorious Trinity, and the Trinity Father, Word and Holy Ghost, in the eternal undivided unity of the ineffable Godhead."

This language of Clarke will hardly admit, that if he were an honest man, that he could distinctly give countenance to a doctrine that would contradict it, and Dr. Clarke nowhere intended to give countenance to that which would support the contrary doctrine. The language of John, here, is so pointed and clear, it will not possibly admit of a misunderstanding, "We know him, and he is true—this is the true God," &c. Now Christ declared to his disciples, that he would give unto them eternal life, and promises that he will be to them the author of eternal life. John vi, 27, "Labor not for the meat that perisheth," &c. It is by right of his authority to confer eternal life upon his servants. My brother quotes several passages, Eccles. ii, 12; Isaiah i, 3; ix, 6, and I really was surprised when my good brother directed his attention to Isaiah ix, 6, "his name shall be called God," &c.; and then too he made a quotation showing the power and authority with which he was invested, as the supreme almighty ruler of universal empire; and if he be, it is his right, as self-existing and eternal God, to rule.

My brother, by conferring almighty power upon the Son, and claiming that it is not original, does he know that it is communicated from its original author, and the original author thereby divests himself of omnipotence, and ceases to possess it, he subjects himself to the will of him by whom this almighty power was conferred; and such will

be the end and conclusion drawn from the premises, in whichever light my brother may see proper to place it? Child born the Son of God! I am sorry the whole world has not learned this truth. His name shall be called Wonderful; therefore his name shall be called the Son of God. And now I prove from the authority of Isaiah, that he shall be called not only the Son of God, but that every attestation is given of his power and Godhead, the Wonderful Counselor, the Mighty God; here is a reference to his almighty power, as God; this same is the child born, the Son of God.

When such deeply interesting events take place, for the benevolent purpose of the redemption of our race, it is not wonderful that a strange phenomenon should appear in the heavens; that a new star should be seen, and attract the attention of the wise men, devoted to the important purpose of a light to point out to them the place where the young child was, and when it came to the spot, it reverently paused in the heavens above, and pointed out the resting-place of the babe, the promised Messiah, the redeeming God of our perishing world: that it should, by this act, point to him, was but befitting the important occasion; ere the instant reverence inspired the mind with devotion for this strange personage, gifts were poured out, and acts of devotion joined in announcing with the songs of angels, his introduction as the Redeemer of man, for they sang "Glory to God, in the highest, on earth, peace and good-will to men." Thanks be to God, the Father, Son, and Holy Ghost, for this divine intelligence, Unto you is born this day, in the city of David, a Christ; how shall he do it—by the power of Michael, Gabriel, by the power of man? No! He shall lay down the price of redemption and redeem man; it is the price of a perfect human nature, united with the power of the omnipotent; he shall redeem men by price and by power; the captain of our salvation has appeared, and become a sacrifice unto the law of ceremonies for righteousness; and hence, we have pointed out this event

referred to by Isaiah ; God says, when he bringeth his first begotten into the world, let all the angels of God worship him. I say, let all the earth worship him, for unto him shall every knee bow, and tongue confess, that Jesus Christ is Lord, to the glory of the Father.

MR. SUMMERBELL'S Fourteenth address:

Mr. Summerbell said, I like the closing remarks of my brother's speech, just as well as he, and if we were at a revival meeting, I think that I would like them still better. However, I can but briefly notice it. I like these good religious addresses ; these expressions of pure, and undefiled religion. I feel good under them. I want my brother ever to enjoy this spirit, and never to get out of the way. I rejoice that ours is a religion of the heart, as well as the head.

He said that Jesus paid the price of our redemption. I ask to whom did he pay this price ? Was it to God ? So he seems to intimate. But I thought that he came to redeem us TO God, not from God. My brother is constantly relying on Trinitarians to prove his theory. Now, what would you think of me, if I should gravely attempt to prove my position right, by Kincaid or some Unitarian authority ? Yet, he objects to my using his authors for proof ; and says, that he does not like my calling witnesses from his side of the house. Do you not see that he accuses me wrongfully ? Who can be better testimony for me, than my brother's own witnesses ? They are my authority, and they are real authority. But he says that I read only a part ; but how could I read their whole works here ? It would take me seven years to read all that they say on my side. Let my brother read the rest. He says that it would be interesting to have some authors on my side. I have very much wondered that he had not, and more, at his bringing such piles of books here, as he has done, day after day, and all Trinitarian ! I wish he would bring some of our authors, Eusebius, Sir Isaac Newton, John Locke, Milton, and

others. His Trinitarian authors are no authority on his side in this discussion; but they are good for me, for when they give up a text, we know that it is because it cannot be made to support the Trinity. My brother seems to think that God has no power beyond the bounds of heaven and earth; but I think that his power extends everywhere. I cannot limit omnipotence. God could create ten thousand worlds, amid the outer darkness, in the far off and uninhabited regions of infinite space, where the remotest ray of the most distant star has never penetrated, nor the eccentric comet ever visited; and people them with other races of intelligences, and light them up with other suns. My brother's ideas of infinity resemble those of a child, who supposes a mile an infinite distance, because it is a good way, and the distant hill top, the end of the world. There is power outside of heaven and earth. But if Jesus was invested with all power, did not some one give it to him? That one is the supreme God, of whom Paul says, 1 Cor. xv, "HE hath put all things under his feet. But when he saith, all things are put under him, it is manifest that HE is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also *himself* be subject unto *Him*, that put all things under him, that God may be all in all." My brother quotes 1 John v, 20, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life," and quotes Clarke to show that Christ is this true God, as though Clarke was authority against me. He is none whatever. I respect his learning, but he is not orthodox. Being a Methodist, and acknowledged by my brother, he is authority for me against him; but none against me. Clarke is not my interpreter. Macknight is better authority on this text, for though he may not be so learned in oriental literature, yet he was a better classical scholar, and more truly

orthodox. And Macknight agrees with me, that *true God* refers to God, not to the Son. He says, (giving the opinion of others approvingly): "If the apostle by *outòs* means Jesus Christ, he maketh him the true God, notwithstanding, in the sentence which immediately precedes *outos*, he distinguishes the true one from his Son Jesus Christ." Also, "now, although our translators have destroyed that distinction, and have made Jesus Christ the true God, by inserting the word *even*, &c., they have inserted that word, without the authority of any ancient MS., &c." John says that Jesus has given us the understanding, that we might know the only true God. This understanding will be found John xvii, 1-3, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know THEE, the ONLY true God, and Jesus Christ, whom thou hast sent!" Here the Son, who had glory with the Father before the world was, says that his Father in *one person* is the only true God.

He quotes several texts to show that Jesus knew the day and the hour of the end of the world, which he said, he did not know. Mark xiii, 32. I must believe Jesus: I could not feel that I honored Jesus, if I did not believe him, and I do want to honor him. He acknowledges that he does not believe that Jesus is the eternal Son of God! but that the human nature was the Son; but let that pass. He asserts that the Holy Ghost begat Christ, and that the Father begat him. He thus destroys his own theory, and proves that two persons begat Jesus of the Virgin, and that he had two fathers; he cannot cast it off, the difficulty is in the theory of the Trinity. The first person and the last person in the Trinity, both begat the second person in the Trinity. So the third person in the Trinity, is the Father of Christ. True, Luke says that the Holy Ghost begat Christ, but Luke did not believe that the Holy Ghost was a person. Luke was

no Trinitarian. We believe that the Holy Ghost was the power of the Highest, which overshadowed the Virgin, (Luke i, 35), and not a distinct person.

I now desire yet, to present you with about one hundred texts from Scripture, in proof that Jesus is the Son of God, which I want my brother to explain. He has tried similar texts and failed, but I hope he will try these.

Luke ii, 49, "I must be about my Father's business."

Matt. xi, 25, "I thank thee, O Father, Lord of heaven and earth."

Matt. xi, 27, "All things are delivered unto me of my Father; and no man knoweth the Son but the Father."

Luke xxii, 42, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done."

John vi, 57, "I live by the Father." Surely this is not self-existence?

John xv, 1, "I am the true vine, and my Father is the husbandman."

Matt. xx, 23, "Not mine to give, but it shall be given to them for whom it is prepared of my Father."

Matt. xxvi, 53, "Thinkest thou that I can not pray to my Father?"

John v, 43, "I am come in my Father's name, and ye receive me not."

John viii, 28, "As my Father hath taught me, I speak these things."

John viii, 38, "I speak that which I have seen with my Father."

John viii, 28, "My Father is greater than I."

John xx, 17, "I ascend to my Father and to your Father, to my God and to your God."

Luke i, 32, "He shall be called the Son of the Highest." Not the Highest.

Matt. xvi, 16, "Thou art the Christ, the Son of the living God."

Mark viii, 32, "Of that hour knoweth no man—not the angels—neither the Son," "but the Father only." Matt. xxiv, 36.

Mark xiv, 61, "Thou art the Christ, the Son of the blessed."

John i, 18, "Only begotten Son who is in the bosom of the Father."

John iii, 35, "The Father loveth the Son, and hath given," &c. John v, 20.

John iii 36, "He that believeth on the Son hath life."

John iii, 36, "He that believeth not the Son, shall not see life."

John v, 19, "The Son can do nothing of himself."

John v, 19, "Whatsoever things the Father doeth, these doeth the Son."

John v, 21, "As the Father quickeneth, &c., so the Son quickeneth whom he will."

John v, 22, "The Father—hath committed all judgment to the Son."

John v, 23, "That all men should honor the Son, even as they honor the Father."

John v, 23, "He that honoreth not the Son, honoreth not the Father."

John v, 26, "Father—hath given the Son to have life in himself."

John vi, 40, "Every one that seeth the Son and believeth—hath everlasting life."

John viii, 35, "Servant abideth not for ever, but the Son abideth for ever."

John viii, 36, "If the Son therefore shall make you free, you shall be free indeed."

John xiv, 13, "That the Father may be glorified in the Son."

1 Cor. xv, 28, "Then shall the Son"—not the human nature, but the Son to whom all things are subdued—"deliver up the kingdom to him that put all things under him, that God may be all in all."

John v, 25, "The dead shall hear the voice of the Son of God, and they that hear shall live."

John i, 49, "Nathaniel said, thou art the Son of God."

Jno. i, 34, "John bare record that this is the Son of God."

Gal. i, 1, "Paul an apostle, not of man, neither by man, but by Jesus Christ."

Gal. i, 11, "The Gospel preached by me is not after man; for I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ."

Rev. v, 3, "No man in heaven, nor in earth, neither under the earth, was able to open the book."

Rev. v, 5, "Behold the Lion of the tribe of Judah hath prevailed to open the book."

Rev. v, 7, "And he came and took the book out of the right hand of him that sat upon the throne."

By these texts you see, that Jesus is not a man, but a being of heaven, whose Father is God. O, my friends, where is the difficulty of believing that God has a Son? Why can we not believe this great truth, this fundamental truth of the Christian religion? God sent his Son for our salvation, not a mere man as good as Adam.

My brother quotes texts, to show that we should honor Christ, and that he has great power and glory. Why, the Lord bless my brother, we believe all this. He can never give Christ glory enough. He is the Son of the living God. Could you believe this, you could see his glory. If you can not believe it, just for a moment imagine that the great Eternal One has a Son, the brightness of his glory, and the express image of his person, who does all things to please the Father; by whom, and for whom, God created all things; before whom, angels bow in worship at the command of the Father; and that this Son left the throne of glory, for us and our salvation, stooped to a world of sin and sorrow, and died to redeem us; would you think that we could honor him enough? As our King we should obey him; as our Priest we reverence him; as our Saviour we adore him; but not independent of the Father, but we honor the Son to the glory of God the Father. John saw a door opened in heaven, and there, in the highest, brightest, mansion in the universe, where the bright fields of eternal day swell with untold millions of celestial spirits, hosts

rising above hosts, and legions rising above legions, there is the mansion of the Deity. The innumerable hosts of angels extend around in the vast circumference. The white-vested elders upon burnished thrones, shine like stars in an inner circle. The four living creatures, the mighty seraphim, with their unsleeping, universal eyes, and burning wheels, and lightning velocity, come nearer the center, where upon a great white throne, whose base o'ertops the universe, sits One, whose head and hairs are white like snow; whose vesture dipped in blood, is white and glistering; whose waist is girded with a golden girdle; whose feet are as fine brass burning in the fire; whose countenance is as the sun shining in his strength; whose eyes are as a flame of fire; whose voice is as the sound of many waters; who holds the seven stars in his right hand; while he walks in the midst of the golden candlesticks; out of his mouth proceedeth a sharp two-edged sword; upon his head are many crowns, and upon his thigh, the name written, KING OF KINGS, AND LORD OF LORDS. His plastic hand created the tallest angels; his moulding power formed the worlds of glory; his precious blood redeems our race of sinners, and his eternal fiat shall judge the universe. And yet this is not the first Great Cause? This is the Son seated at the right hand of the great eternal, unseen, invisible one, whom no man hath seen nor can see; and when the celestial choir, in loud thunders sound the praise of heaven, they sing, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." My brother, you may stretch your imagination to its utmost bounds, and you can never give him glory enough. The high seraphs of heaven fall down before him, and hide their faces in his presence; then how shall I honor him enough, or love him enough? Let us then praise him for evermore, with all our ransomed powers.

But my brother has no such Son of God: his Son of God is but eighteen hundred years old—the "very man;"

not the pre-existent one. But there was a Son of God before the Virgin Mary existed.

Psalms ii, 7, God says to him, "Thou art my Son: this day have I begotten thee; ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now this great power is not to be entrusted to a mere man, but to the pre-existent Son of God.

Prov. xxx, 4, "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fist?" "What is his name, and what is his *Son's* name, if thou canst tell." Here we are taught that there was a Son of God during the Old Testament dispensation.

Dan. iii, 25. "Lo, said Nebuchadnezzar, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the SON of God."

Gen. i, 26. "God said, Let us make man." And I doubt not but Paul spoke in reference to this very agency, when he said, Heb. i, 1-3, "God, who in sundry times and divers manners, spoke in times past unto the fathers by the prophets, hath, in these last times, spoken unto us by his Son, whom he hath appointed heir of all things; by whom, also, he made the worlds."

Now, on my brother's theory, God could not have created the worlds by his Son; for he thinks that he had no Son until the miraculous conception. But these texts prove that there was a Son of God before he was born in the flesh. Now let my brother attack this difficulty, and remove it if he is able. Again, Jesus says, "My father is greater than I." Now, how is the Father greater than the Son, if the Son is in all things equal? And if he is not in all things equal, then he is not absolutely equal, but only equal in some things. Or were there two Christs, one of whom was equal with God, and one of whom was not? He says, that there were two natures, but these two natures are two beings—very God and very man. Two persons, I the God, and I the man.

Two intelligences—two powers—two existences; one thirty years old, the other eternal. One knew all; the other only part. One could do all; the other could do nothing of himself. The truth is, there were not two persons in Christ, but one. Christ is not divided. He is one Son of God. In the parable of the vineyard, Mark xii, 6, it says, that “having yet, therefore, one Son, his well-beloved, he sent him last unto them, saying, they will reverence my Son.”

Where is the force of this passage on my brother's theory, that the Son was not divine but a mere creature—one of the husbandmen to whom the Lord of the vineyard united himself? Such is not the truth. But Rom. viii, 32, “God spared not his own Son, but delivered him up for us all.” Oh! my dear brother, you *must* feel the weight of these Scriptures. God had a Son before the world was. That Son had glory with the Father before the world was. That Son came down from heaven, not to do his own will, but the will of him that sent him. Oh! my dear friends! think not lightly of *denying the Son of God*. How often is faith, on this point, set forth in God's Word. This is the foundation of all our hope. Oh! that you would realize that it is a great thing, that God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life; but there is no such display of love in the gift of a mere man, or “very man.”

MR. FLOOD's Fourteenth reply:

I feel gratified that I am still growing in the estimation of my brother. Yesterday he thought I might answer for a blower and striker; but this hour he would be willing to have me preaching with him, united in the Christian church! Now that I have come to be regarded and respected by my brother in the light of a brother, certainly this is a compliment to be paid one so humble as myself.

My brother says that he did not assert that omnipotent

power was delegated to Jesus Christ. I have proved that all things were made by him, and for him; whether they be things in heaven, or things in earth; all things were made by him, and by him do all things exist. If all this be true, and yet he does not possess omnipotent power, either of absolute right, as his own, or by delegation, I should like to know where omnipotence existed? when all things were created by him, and for him, I should like to know where that omnipotent power *did* exist? Whether they be thrones or dominions, &c., all things were made by him, and for him, and without him was nothing made that was made. If omnipotent energy is not exerted in creation, where is it? If the God of creation is not an omnipotent God, in what being shall we search for this absolute perfection? My brother wishes it distinctly understood that that omnipotent power was God. Again, if omnipotent power is not exerted in Providence by the Son of God, then it is not exerted at all: for by him do all things exist. If omnipotent energy is not necessary to the support of universal empire—to the maintenance of universal existence—to the sustaining of the laws of nature, in their endless ramifications, I want to know where omnipotent energy pervades the universe? where is evidence of it given? Yet this power is declared to be possessed by Jesus Christ. I say this brother is in great danger, at present, of annihilating the delegated God. Yesterday I showed that both Providence and Redemption were essential, and were acknowledged in Jesus Christ by my brother; but it was seen how very tenaciously he held that it was by delegation; but when this delegated power could not sustain itself, either “by the testimony of Revelation, or logical induction,” the brother has become alarmed—and it is the only point that he has abandoned—the position of Christ’s omnipotence. I find the essential attributes of infinity, in the persons of the Father, Son, and Holy Ghost, not making three Gods, as my brother will force that conclusion, but as constituting the one true and living God of the Bible,

whom I have asserted is one God, not three Gods. The God of Providence, the God of Redemption, uniting the infinite energies of Jehovah in the several offices which the persons of the Trinity are represented as filling, not increasing the number of persons, but identifying their natures into one. The God, Word, or Logos, and the Holy Spirit, as the almighty agent of the other persons in the Trinity, to execute the design of his glorious undertaking, in conjunction with the Father and the Son. What God the Father does, God the Son approves; for in the councils of the divine mind in the Godhead, in the persons of the Father, Son, and Holy Spirit, there is harmony, no division. They are one in every essential; one God, composed of three persons; hence the brother will not think it worth while to run over the ground again.

Respecting the omnipotence of Jesus Christ—the almighty power of Jesus Christ—my brother quotes a number of passages, all of which he wishes me to notice: “I have power to lay down my life,” &c., and wishes to know if God had power to lay his life down. I assert that all life emanates from God. He is the author of all life, in all worlds the source of life, and hence he uses this language: “I have power to lay down my life,” the life of the perfect human nature, which was united and identified with the Deity—a union most mysterious to the world, and ever to remain so. I have power for the time being to lay this life down. I have asserted that the Divine nature could not die, but a perfect human nature, identified with the God, who is very God, and very man, the Lord Jesus Christ. The human nature did die, and it was this life to which Christ alluded, when he said, “I have power to lay down my life.” Again, when he said, “Destroy this temple, and in three days I will build it up again.” It is the same life of which he says he has power to lay down. The Evangelist says, he refers to the temple of his body, and not to the temple of Jerusalem. “Thou wilt not leave my soul in hell,”

was fully redeemed in the resurrection of the body of Jesus Christ from the grave, on the third morning. Had he not possessed infinite power, what assurance could the disciples have had that he would do as he said? They recognized the true God in the person of Jesus Christ, and hence they had faith that his promises would be fulfilled, though some doubted for the time, as my brother doubts, yet they felt that all was not lost. The faith of the women who came to his tomb, demonstrated that the promise which had been made, was to be fulfilled; they approached the grave's mouth, an angel descended from heaven, removed the stone, that it should offer no seeming barrier to the completeness of his triumph, when he destroyed the powers of darkness, and conquered the last enemy, that through him we might also be made partakers of immortal life. We look upon this as the ground of our hope of immortal destiny. We know that he was of truly celestial, as he was of mortal origin, and we are as truly representatives of the worlds of matter and of mind, and we know that that which pertains to the world of matter must be subject to decomposition, and that the soul, which is indestructible, will rise again to accomplish our final triumph.

The evidence of Jesus' rising is so clear—the angels were there: “Why seek ye the living among the dead? He is not here, he is risen; why came ye here to seek him?” After his resurrection he made himself known to Mary, and to the two disciples, and was subsequently seen by more than five hundred brethren; and he also mingled with his disciples, and instructed them on the nature and extent of his glorious kingdom, and led them out to Bethany, where, upon an eminence commanding a view of the ethereal heavens, he lifted up his hands and blessed them; and Luke informs us that he was in the act of blessing them, when he was parted from them, and was carried up into heaven. As they stood gazing, angels appeared and gave them assurance that this was a final triumph. “Hereafter shall ye see the Son of God

coming in the clouds," &c. "In like manner as ye saw this Jesus ascend into heaven, so shall he also come down."

These assurances, sir, are the ground of hope to the Christian world, that Christ will also descend. And what for? To raise to life again his sleeping dead, "for those who sleep in Jesus shall God bring with him." We console ourselves with the reflection of the essential Divinity of Jesus Christ. My exhortation, as before, is, adhere to this great doctrine, more especially with regard to the equality of Jesus Christ with the Father. This is the doctrine to which I would have you adhere, and I would urge that again, especially as it is the ground of your future hopes and ultimate triumph. There is no hope of immortality unless it be derived and obtained from God, for he only possesses absolute immortality; hence, if we partake of his nature, it must be through God, and we receive it by power of God, through Jesus Christ. Hence, when time shall be no more; when Christ shall come the second time; when the Lion of the tribe of Judah shall appear in his godlike character, this we trust and believe: that he will descend into the grave of sleeping humanity, and lift up those who trusted and confided in him, and these shall have part in the first resurrection. And it is upon this ground, that the doctrines of future and endless retribution are predicated. He is the Judge, possessing the essential attributes of the Divine mind; to be a perfect judge, he must have a perfect knowledge. He must possess omniscience that he may be a perfect judge, that he may understand all the various relations men sustain to each other, and to God. But I have not been able to draw from my opponent, what Jesus Christ is to him, although he represents him, in a very eloquent manner, as sitting at the right hand of God. Heaven is represented as God's throne, and earth his footstool; but if we literalize these passages, it is passing strange that we have not come in contact with the Divine person, if he possesses a phys-

ical body; the one is just as likely to be regarded as a physical manifestation as the other. I reverently speak, when I speak of Jehovah, whether I adore him under one, or the three persons in the Godhead, under which his infinite perfections are represented; whether Father, Son, or Holy Ghost; for the title of Jehovah, which belongs to God only, is given indiscriminately to the Father, Son, and Spirit. This title is given to Jesus in one place alone; hence, when I speak of the Son, my brother impeaches us with not making the Son equal with the Father. "I honor the Son, even as I honor the Father." What does this equalifying phrase signify? Does it signify that the Father is a character eternal, an omnipotent, omnipresent, and omniscient God, and that Jesus, an object of worship, possesses none of these attributes? is not omnipotent, neither by inheritance nor delegation? is not omniscient? is not omnipresent? can not be everywhere? is not eternal? therefore, did not exist in the morning of eternity, nor from all eternity. He did not so exist, yet he is entitled to all praise and thanksgiving, and my brother quoted the language of Revelation, which ascribes life, honor, and glory to him, for ever and ever; to which I responded a hearty amen. If the apostle says unto him be Might, let all say amen, let angels and unborn seraphs say amen, and let men that live upon this earth, and bow the knee to one God, the Father, respond one hearty amen! Here, then, we have the doctrine of the infinity of Jesus Christ; Jesus Christ worthy to be praised through all ages, world without end. My brother's closing exhortation I approve. We shall have a happy conclusion, I trust, to this discussion, for I will say, not that *I* have a desire to triumph, but for the truth as it is in Jesus, that I feel the inspiration of all these heavenly truths as I give them to you. I advise my good friends, the Reporters, that they may look out for manifestations of my warmth; it is my nature, I hope they will excuse my remarks. I have to state distinctly, that no proposition has been given up by me.

What success my brother has had, will be judged of, when the work comes out amply reviewed. Christ is God, equal with the Father in his Divine nature, in substance, power, glory, and eternity ; and in the unity of the Godhead there are three persons—the Father, Son, and Holy Ghost ; the one God of Christians, the one God of the Bible. This point, I think, will be made sufficiently clear. I asserted that the highest seraph that blazes before the throne of God, can only be in one place at the same time ; but Christ says, where two or three are gathered together, there I am in their midst. Now, if he be in more than one place at the same time, he is capable of being in every place. The omnipresence of Jesus Christ is therefore sustained beyond all cavil.

MR. SUMMERBELL'S Fifteenth address :

Kind Friends—I have alluded to several authors which I should have read, had my brother challenged the quotations. There are some, however, which I desire to read extracts from, touching the question under discussion, and shall proceed to do so at this time.

I wish it ever to be remembered, that I have not, like my brother, endeavored to prove my position by authorities on my own side of the question ; but from most unquestionable Trinitarians ; men whose interests, prejudices, and popularity, would all forbid any bias in my favor.

I will now read from the highest authority, to show that as late as the year A. D. 380, whether or not the Holy Ghost was God ; and I want my brother to explain, how those who are now claimed as the most eminent Trinitarians of the fourth century, could be so, and yet not be decided whether the Son was self-existent, or the Holy Ghost a creature. This being the case, it could hardly be that the church of which they were the leading men, was Trinitarian.

NEANDER, Vol. ii, p. 418. “It is remarkable, that at the Nicene council the doctrine concerning the Holy

Spirit, was expressed only in very vague and general terms, but this point possessed, as yet, no very great interest in doctrinal polemics, and many who saw their way clear to subscribe to the Homoousion, as it respected the Son of God, would have scrupled to extend this same determination also to the Holy Spirit. The unity of the Christian consciousness of God had here so little permeated as yet, the apprehension of the idea, that Gregory of Nazianzen could still say, in the year 380, some of our theologians consider the Holy Spirit to be a mode of the Divine Agency, (as, for instance, Lactantius had done in a preceding period,) others a creature of God, others God himself. Others say, they do not know, themselves, which of the two opinions they ought to adopt, out of reverence for the Holy Scriptures, which have not clearly explained this point."

This is sufficient to show that the Trinity had not yet received its finishing touch. I told my brother that I had the highest Trinitarian authority for asserting that the Trinity was not at this period a doctrine of the church.

Neander positively says, Vol. i, pp. 571—573, that the doctrine of the Trinity does not belong to the fundamental articles of the Christian faith; but that it did, from the beginning, constitute the fundamental consciousness of the Catholic church, and referring to the texts usually quoted to support it as a Bible doctrine, shows that some of them are forged, and that others of them are wrested from their true meaning.

But the question arises, how could this man be a Trinitarian? It is very easy to live in a Trinitarian church. If a man only consents that he believes the Trinity, he may explain it as he pleases. My brother misquoted the passage 1 Tim. i, 17. It does not read "The only wise God our Saviour;" but "Now unto the King Eternal, Immortal, Invisible, (not the visible Christ, but) the only wise God, be honor and glory for ever and ever." Here, the only wise God is distinguished from Jesus Christ, as

invisible and immortal. I want my brother to remember, that this invisible One is the *only* wise God. My brother will see, by referring to the first verse, that God is called our Saviour in connection with Jesus Christ. I will refer my brother to Clarke, on this passage.

CLARKE, 1 Tim. xvii. "‘Now unto the King Eternal, Immortal, Invisible, the only wise God, be honor and glory for ever and ever, amen.’ (*Now unto the King Eternal.*) This burst of thanksgiving and gratitude to God, naturally arose from the subject then under his pen and eye. God has most wondrously manifested his mercy in this beginning of the Gospel, by saving me and making me a pattern to all them that shall hereafter believe on Christ."

Thus, my brother's own authorities apply his proof-text to the Father.

There is a text which says, "To the only wise God our Saviour." My brother may find it in Jude, ver. 25, but it has no reference to Jesus Christ, but to God, who saves us by his Son. On this passage I will read Dr. Macknight, high Presbyterian authority, superior to Clarke, in all but oriental learning, and consequently, superior here.

Macknight translates Jude i, 25, as follows: "To the wise God alone, our Saviour, be glory and majesty, strength and right, both now and throughout all ages, amen." He comments thus: "To the wise God alone, that this is the true translation, see Rom. xvi, 27."

"(*Our Saviour.*) From this appellation it is argued, that the wise God, to whom this doxology is addressed, is Jesus Christ, whose proper title is our Saviour, and who is called God in other passages of Scripture, particularly Rom. ix, 5, where he is styled, '*God over all blessed for ever.*' Nevertheless, as in some passages of Scripture, particularly Luke i, 47; 1 Tim. i, 1; Titus i, 3, the Father is styled *Our Saviour*. This argument likewise is doubtful."—Macknight on the Epistles, Rom. xvi, 27.

Macknight classes Jude, ver. 25; Rom. xvi, 27, and 1 Tim. i, 17, and treats them altogether, in each case applying the title God, to God, and not to the Son of God. I hope that my brother will cease to quote texts, and apply them in such a manner, since it only puts me to the trouble of refuting him.

As my brother still insists that there can be no medium between God and the creature, and that it is impossible in the nature of things, but that the Son of God must be either the one or the other, I will now present you with the views of some English bishops, much more learned than either of us—at least than myself—I do not know the extent of my brother's attainments. Mosh. Vol. ii, 314. "Dr. Samuel Clarke, a man of great abilities, judgment and learning, who, in 1724, was accused of altering and modifying the ancient and orthodox doctrine of the Trinity. But it must argue a great want of equity and candor, to rank this eminent man in the class of Arians—taking that term in its proper and natural signification—for he only maintained what is commonly called the Arminian subordination, which has been, and still is, adopted by some of the greatest men in England, and even by some of the most learned bishops in that country. This doctrine he illustrated with greater care and perspicuity than any had done before him, and taught that the Father, Son, and Holy Ghost, are equal in nature, and different in rank, authority and subordination."—Applegate's quarto edition, p. 654.

Dr. Clarke denied the self-existence of the Son, and the Holy Ghost, and maintained their derivation from, and subordination to, the Father; and yet maintained that they were of the same nature. Such, precisely, is the Christian doctrine. Does my brother think that being three in person, but one in nature, would make them one God? This would no more teach that God is one, than mankind are one. *We* are all partakers of the same nature; but we are not one man on that account. There is no enlightened Christian who will deny that the

Father, Son, and Holy Ghost are of the same nature ; but we do deny that three persons are all God.

I want my brother to remember these authorities—not mine, but from his own side of the house: yet they agree with me, and differ with my brother. I leave them to settle the question in dispute among themselves.

My brother quotes Gen. i, 1, “In the beginning God,” (Heb. *Elohim*) he admits that Elohim should not be translated in the plural ; although he quotes authority to prove that it should ! Dr. Clarke admits, on Gen. iii, 5, that it should not be translated Gods, but God. My brother refers to Gen. i, 26, “Let us make man.” I have no doubt, but God was here speaking to his Son, by whom he made the worlds, Heb. i, 1–3. But my brother does not believe that God had a Son at that time, nor until four thousand years after.

My brother avoids stating whether those honors, which he referred to in his exhortation this morning, should be paid to the human nature of Jesus Christ ; that is an important point, which I do not wish him to evade.

My brother says, that Christ paid down, as the price of our redemption, a perfect human nature, as good as Adam, which became of infinite merit, by being offered upon the altar of divinity ; but Clarke says, that God will no more accept of man’s blood in sacrifice, than he will swine’s blood. I want my brother to reconcile these contradictions ; and also, to tell us to whom Christ paid the price of our redemption ? Here, my brother became very eloquent in his discourse—as he often does—and I feel very good under it ; but I want him to come up to the question, and meet the arguments involved in these propositions. In defiance of the very best orthodox expounders of the text in Isaiah, “Unto us a child is born, unto us a Son is given,” &c., he maintains, that the child born and son given, was the man Christ Jesus, “very man, human nature ;” and that the mighty God was the divine nature which dwelt in that man, which is nothing more nor less than Socinianism. But the text says, that

the child born should be called the Mighty God. He says, that there is harmony in the three persons in the Godhead! Harmony! And that Christ *must* possess Omnipotence to create the world. Why will not my brother answer my arguments on this point, instead of passing them by and making random assertions? The Bible says, that "God created the worlds by his Son." It does not say, Jesus Christ, but Son, Heb. i, 1. My brother wishes to avoid that, because he does not believe that God had a Son then. Could not God create the worlds by his Son? If you doubt it, you doubt the omnipotence of God.

He says, that I "admitted that Christ possesses Omnipotent power, and that this is the *only* point which I have given up."

I thank him for the compliment, that this is the only point I have given up; but I do not admit any such thing, and I have given nothing up, as yet! He again quotes, "I have power to lay down my life," and thinks that it was the man part of Christ that died, but the divine nature gave it this power. Unitarians believe precisely the same. But he defines what he means by the Trinity. He says, that God is only one; yet he is the God of nature, the God of providence, and the God of grace. Very well! Why did he not go on, and say, he is the God of Abraham, and the God of Isaac, and the God of Jacob? but surely this does not prove the Trinity.

I will now present some additional arguments on the Holy Spirit, showing that there was no real Trinity yet, down to 380. The most eminent Bishops thought, as they found the name God nowhere used expressly of the Holy Spirit, they would not venture so to name it; Hilary, now claimed as a most eminent Trinitarian, knowing it only as the Spirit of God, (Nean. ii, 419); while others supposed it to be an angel or agent, and all, that both it and the Son were subordinate to the Father. (Nean. i, 609.) The Bible makes the Holy Ghost bear the same relation to God, that our spirit does to us.

“What man knoweth the things of a man, save the spirit of a man which is in him; even so the things of God, knoweth no man (no one) but the Spirit of God.” 1 Cor. ii, 11. Now who will say that a man’s spirit is a distinct and separate person from the man? Job xxvi, 13, says, “By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent;” and Ps. xxxiii, 6, “By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.” Ps. viii, 3, “The heavens, the work of thy fingers,” &c.

Now, here we see that there would be the same consistency in saying that God’s hand, word, breath, and fingers, were also distinct persons in the Godhead, as the Holy Ghost, for the same work is performed by each. Luke xi, 20. Jesus says: “If I, with the finger of God, cast out devils;” but in Matt. xii, 28, he says: “If I cast out devils by the spirit of God;” now there is the same reason for making the finger of God a separate person, that my brother gave for making the Holy Ghost a separate person. He said that the Father begat Christ, and the Holy Ghost begat Christ, so *it* was as much a person as the Father. So here, devils were cast out by the finger of God, and by the Holy Ghost. There is just as much proof, my friends, that the finger of God is a separate and distinct person in the Trinity, as that the Holy Ghost is. That the spirit of God is possessed by others, is no proof that it is a person. The spirit of men, is often thus possessed by others. In Luke i, 17, it says that John the Baptist would not only be filled with the Holy Ghost, but that he should go before the Lord in the spirit and power of Elias. In 2 Kings ii, 15, we find that the spirit of Elijah rested upon Elisha, after Elijah had gone up into heaven. In 1 Cor. v, 3, Paul says: “For I verily as absent in body, but present in spirit.” There is just as much proof that the spirit of a man is a distinct person, as that the spirit of God is.

If the holy Ghost be the supreme God, then God has been seen in a bodily shape, like a dove.—Luke iii, 22.

And men are baptized with the supreme God, and with fire.—Luke iii, 16.

And God anointed Jesus Christ with the supreme God.—Acts x, 38.

The Holy Ghost assumed the form of cloven, fiery tongues, Acts ii, 3; but this could not be true of God. God gives us of his spirit; but God would not give the supreme God. Jesus sends the Holy Ghost; but not the supreme God.

I now come again to a difficulty of my brother's, which he cannot explain away. He says that "The Holy Ghost begat Jesus Christ, and that the Father begat him," so that there is just as much proof that the Holy Ghost is a person, as that the Father is. Here then are *two persons* begetting Christ, according to my brother! and this is true, if his system be true. Two persons begat Christ of the Virgin! Christ has two fathers then! What a system! My brother may evade this, but he cannot, and never will, explain it. Mark him well, he will not!

I will now present another unanswerable argument. God is a spirit. John iv, 24. Now if the Holy Ghost is a distinct person from the Father, here are two spirits. That the pre-existent Logos is another person, my brother contends, and that it is a spirit, he will not deny; here then are three spirits. The Father is a spirit; the Son is a spirit, and the Holy Ghost is a spirit, and all equal in substance, power, and eternity. Well now, the Son has a spirit, for God hath sent forth the spirit of his Son into your hearts, crying, Abba Father. Gal. iv, 6. That his was a pre-existent spirit, is proved by its prompting the prophets. 1 Pet. i, 11. If any man have not the spirit of Christ, he is none of his. Ro. viii, 9. This makes four spirits. God also has a spirit. Gen. i, 2. The spirit of God. And if the Holy Ghost be equal to the two other persons, then it must have a spirit; here are six spirits; and, according to my brother's reasoning, six persons. Or let him tell us the difference between the spirituality

of the first person, and the third, or why the third person should not have a spirit, as well as the first. Yet his Trinitarian fathers down to 380, did not know whether the Spirit was an angel of God, or an agent. My brother has all along been saying that he will take up my arguments, and answer them in a regular course, at a proper time. Now this is the proper time and place. Monday is the last day on this question, therefore, do not put it off until Monday, for I will give you enough on Monday to answer Monday. I want my brother to answer my argument about the two persons passing over omnipotence to the third. He is behindhand upon many points. I want him to satisfactorily explain, how Christ is the eternal Son of God, or if not, how there was a Trinity before there was a Son. My brother cannot answer my arguments, nor the many passages of Scripture. I want the congregation to mark these things, and to bear in remembrance the scores of passages to which no answer has been given. He exhorts his brethren not to give up their faith. Don't let him alarm you, by telling you that you can only be saved by holding his interpretation of the Bible. If you believe the Bible, it is enough; fear not but you will receive salvation, if you walk accordingly. Who, I ask, can make a doctrine better than the doctrine of the Bible? or Articles of Religion, better than those laid down in the Holy Scriptures? Jesus Christ is the Son of God, and the Holy Ghost is the spirit of God; this is the plain and evident teaching of the word of God; but my brother does not believe it, nor does he believe his own creed. He promised to defend the equality of the Son; but now he admits that the Son is the "very man," and not eternal, and consequently, not God, properly, at all, and puts in the place of the Son, the Logos, or Word of God—not one of the Trinity at all. Do not let my brother make you believe that your salvation depends on faith in any such human exposition; but believe the Bible, and you will be saved.

MR. FLOOD'S Fifteenth reply :

My brother is very anxious that I should catch up with him, because he wishes to fill up his half hour. I can not conceive of any other reason he has for it. It is painful for me to have to complain ; and I am sorry that my brother complains that his opponent does not keep up with him. If it is true, this intelligent audience will ascertain the fact ; I should be willing to appeal to the audience to determine how far I have left my brother unanswered. He wishes to know whether his opponent admits that the Father is a Spirit. He does ; whether his opponent admits that the Word, or Logos, is a Spirit—he certainly does ; whether the Holy Ghost, which is the third person of the Trinity, is a Spirit—he certainly does ; for he is termed a Holy Spirit, and correctly, too. Hence our God is a Spirit : for our God is a Spirit, and they that worship him must worship him in spirit and in truth. This, perhaps, will be quite satisfactory, as I have answered in categorical form. I present an argument on the personality of the Holy Ghost, to prove that he possesses attributes essential to the divine nature. “ Jesus answered, and said unto him, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God.” John iii, 5. Here the work of regenerating the heart—of renewing man, and producing the new birth, is attributed to the Spirit of God. What does my brother understand the Holy Spirit to be ? He says it does not possess personality. He says there were some at the Nicene council who did not believe in the personality of the Spirit. He is very careful to use the word separate, when we use the term connected or united. This is very convenient for him, no doubt. We assert the Father, Son, and Holy Spirit to be equal ; hence, if they are equal in the divine nature, then, of course, they are equal in substance, equal in power, equal in eternity, equal in glory. They can not be separate in the sense in which he designs to make it appear ; he would desire to separate our only true God.

We hold that they are only one God ; and if any one of the number be not God, in all the essential elements of that nature, we have no God. We invite attention to the fact, that the Holy Spirit does possess eternity. Heb. ix, 14, "How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God." Here the apostle declares the Holy Spirit to be the "Eternal Spirit." My brother would have us substitute "Influence," or "Holy Influence," for "Holy Ghost." Were we to admit this change we should read, "I baptize thee in the name of the Father, and of the Son, and of the Influence;" or, allowing that the word "Holy" should previously occur, it would be, "I baptize thee in the name of the Father, and of the Son, and of the Holy Influence." It is the most that my opponent can claim that the Holy Spirit does possess personality. Omniscience is ascribed to the Holy Ghost. Rom. xv, 19, "Through the mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ." Now it was by the power of the Spirit of God, that he preached the gospel through that region. We invite attention to the truth that the Holy Spirit possesses omniscience as well as omnipotence. 1 Cor. ii, 10, 11, "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things ; yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man, which is in him ? Even so the things of God knoweth no man but the Spirit of God." Here omniscience is attributed to the Holy Spirit, *knowing the things of God*. We may have occasion to refer to this argument again.

On the word Elohim he complains that I did not quote passages in support of my argument. I gave him chapter and verse. Here is the work, that he may search it out if he desires. Watson presents more than thirty passages where the word does occur in its plural form. Clarke follows in the same argument. I did it for the purpose of

letting him know the signification of the term. The passage might justly have been rendered *Gods*. This is an argument drawn from Clarke. My brother makes a reference to Timothy. I have not seen any thing in my brother's remarks bearing upon that passage which affects it in the slightest degree. He inquires, how can a finite creature make an infinite atonement? If my brother had consented not to pass over the same ground more than once, he would have had his barrel more nearly emptied than he conceives it to be. I took the position that he offered a sacrifice of a perfect humanity, mysteriously united with the divinity; he offered the sacrifice of that humanity; and the connection of the humanity with the divinity, gave to it an infinite merit, by which an adequate atonement was made for the sins of the whole world. My brother now denies that he gave up that Jesus did possess omnipotence. I understood it as implied. He would not admit that he possessed it; he now says that he is under no obligation to say whether he did or did not. Will he now take the position to disprove that Jesus possessed omnipotent power? I assume that he does; that he is possessed of all power in heaven and earth; that he possesses the right, and holds the reins of universal empire; he is head over all things to the church. When he is head over all things, I can not conceive of any thing over which he is not head, unless, as my brother says, *all* may be *part*! Now, here I conceive that if Christ possesses all power in heaven, and all power in earth, and that he is over all, there can be no power, no superior power; and if no superior power, no power that is equal—that two almighty powers, I hold, can not exist at the same time in the universe. I have shown, among the powers possessed, was the power to give life to the highest order of heavenly existence—the source of all life on earth, of all life in all worlds—this is the power which must be possessed, to possess *all* power in heaven and earth. With what order of intelligences, I should like to know, does my brother associate

Jesus Christ? With God, making him one with God, in the true and proper sense, as to his perfections? Or with angels, any of the order of angels? or with humanity, with men? I should like to know what character he intends to attach to Jesus Christ? After four days' discussion, I know not that he has attached any. That he is equal with the Father in power, glory, and eternity; that he is God, we have declared out and openly. Now I should be pleased if he would point out to us. The Son of God is an indefinite term, unless he explains what he means by it properly; for angels are said to be sons of God; men are said to be sons of God by creation, by preservation, and by redemption. Those who have accepted the terms of redemption, stand in this endearing relation, acknowledged his sons—as his adopted ones. I have yet to learn where my brother places his Saviour? what he makes of him? whether he be omnipotent or not? He says, "My argument is here; he has not answered it; he can not answer it. If I bear witness of myself, my witness is not true." I have not insinuated that my brother manifests any want of argument, except that which necessarily proceeds from the feebleness and untenableness of his cause.

I quoted, yesterday, a number of authorities, showing that this doctrine of the equality of the Father with the Son, was held from Ignatius, A. D. 107—that all that was essential to the doctrine of the absolute, essential equality of Jesus Christ, was clearly taught; and especially the words of our proposition, with regard to the equality of Christ with the Father. Hence, I quoted this authority to show, that all that was essential to the character of Jesus Christ, as God, was to be found in the testimony of Ignatius as early as 107—long before the Nicene creed was compiled. I also quoted Justin Martyr, embracing the essential doctrine of the Deity of Christ, as well as of the Trinity; for the three persons are deified, whom we worship and adore as the Father, Son, and Holy Spirit, and as Christ says, are to be worshiped in spirit and in truth.

According to Macknight's rendering, Jesus Christ can not be like God, and be an inferior being. He is like God in all the essential elements of his nature, if Macknight's rendering is to be taken, which I do not admit, although a respectable authority.

GREGORY'S EVIDENCES, p. 337. "Athenagors, who flourished in the second century, speaks of Christians who made small account of the present life, but were intent only upon contemplating God and knowing his *Word*, who is from him; what union *the Son has with the Father*; what communication *the Father has with the Son*; what the Spirit is, and what the union and distinction are of such: so united the Spirit, the Son, and the Father."

Here, these three persons are spoken of at this early period, in a very distinct manner.

"Cyprian, when arguing against the invalidity of heretical baptisms, inquires how the subject of such baptism can become the temple of God, saying: If ye be thereby made the temple of God, I would ask, of what Divine person is it? Is it of God, the Creator? He could not be so if he believed not in him. Is it of Christ? Neither can he be his temple while he denies Christ to be God. Is it then of the Holy Spirit? But since the three are one, how can the Holy Spirit have friendship with him that is at enmity with either Father or Son? This father abounds with passages in which the Divinity of Christ is asserted."

I supposed, in the beginning, that my opponent, being a Bible man, would present Bible argument, and that he would perhaps try to show by his own skill, the perfect harmony of passages maintaining the different positions which he assumes.

MR. SUMMERBELL'S Sixteenth address:

My brother says that I have not brought Scripture to prove my position. I have cited him to over thirteen thousand texts in classes, giving him sample texts repre-

senting those of each class, agreeing to bring forward the whole if he would examine them ; but he has hardly noticed the specimen texts. I have quoted some thirteen hundred texts, for many of them giving him chapter and verse, of which he has hardly replied to fifty. And yet, he assures you that I am not a Bible man. Truly, there is no accounting for tastes. He quotes Ignatius, to prove the doctrine of the Trinity. But he finds no Trinity there. Ignatius speaks of the Father, Son, and Holy Ghost, just as I would, and my brother thinks that this proves the Trinity, and thinks it truly wonderful to find evidence as early as that ; while, according to him, it had been believed since the days of Adam. But from whom does my brother quote ? Not from history, but from a sectarian book written to prove the Trinity—a book of no reputation at all ; very unlike the works which I read, Neander, Mosheim, Macknight, &c. But he takes up this *ex parte* evidence, and relies upon it, just as if I should prove my positions by books written by our own ministers. I will now read you a few more extracts from the fathers.

Polycarp, A. D. 108, in whose words my brother vainly attempted to find a Trinity, says, praying to God “Almighty God, Father of thy beloved Son Jesus Christ ;” but says nothing of a Trinity. Clement, A. D. 96, an Apostolic father, says, “We adore him as being the Son of God.” Justin Martyr says, “There is one God, who manifested himself by Jesus Christ, his Son, who is his Eternal Word.”—Milner i, 93. Hegesippus, the only historian before the fourth century, is now condemned as a Unitarian. My brother read the fathers, but he found no Trinity there. Mosheim says, Vol. i, p. 128, that at the council of Constantinople, “A hundred and fifty bishops gave the finishing touch to what the council of Nice had left imperfect, and fixed, in a full and determinate manner, the doctrine of three persons in one God.” Mosheim, Vol. i, 128. Thus he agrees with Barnes, who repudiates the idea that the Nicene

creed is Trinitarian. But the procession of the Holy Ghost was not yet settled in the ninth century, as Mosheim teaches, Vol. i, p. 225.

Nor was the two natures of Christ settled till the seventh century. Gibbon, Vol. iv, 422, says, under this date "the creed was finally settled, which teaches that two wills are harmonized in the person of Christ." Gibbon was not a Christian, but he was a learned and able man, and is an authentic historian; and if my brother wants his authority vouched for, he may go to Barnes on Revelations, who says, that he derived more light respecting the book of Revelation, from Gibbon, than from any other writer. My brother is a good speaker; he possesses talents of a very respectable order, but he fails in the argument, and in his main efforts is but beating the air; for it is impossible to prove a theory unless he has something to prove it by. But he has not been able to bring one word to support the Trinity yet, either from the Bible or ancient history, if we except the heathen record referred to by Clarke; while I prove every position by those whom he claims as his own authorities. Justin Martyr, whom my brother claims as a Trinitarian father, "conceived of the Spirit (not as a third person and God, but) as subordinate to the Father and the Son, standing in some relation to the angels." Origen describes it as the "only begotten of the Father through the Son." And Neander farther states, that the prevailing opinion in the western church was, "one Divine essence in the Father and the Son, but at the same time a subordination in relation of the Son to the Father." Neander, Vol. i, pp. 605, 608. You see that these could not be Trinitarians, and if these were not, then there were no Trinitarians yet in the church.

My brother does not like my reminding you of the arguments he has not answered. I can not help it, but still call upon him to answer them. He did not prove that the Holy Ghost was a distinct person from the Father, and God, which he should have proved. He is

to prove that each of the three is a distinct person and one God. To prove that they were three infinities united to make one infinite, is as much as to say that a part is as great as the whole.

He thinks, that I would desire to separate the persons of the Godhead. No, I would not. There is but one person in the Godhead. I believe in one undivided God, the great eternal fountain of all existence, and one only begotten Son of God. I do not believe that Jesus Christ is a second person in the Godhead. Nor does my brother truly believe that Christ is equal with God, but that he is, as respects his divine nature. Jameson, his Exponent of the Twenty-five Articles, says, "God and the two other persons in the Trinity." This is what I call separating them.

He says that he holds to the plural form of Elohim, and mentions some thirty passages to prove that it should be translated Gods. Thus he at first denied, that he had more than one God; but now, it is Elohim, the Gods! Strange theory.

He says, that the finite humanity was sacrificed upon the altar of divinity; but he does not prove it, nor is it true. Still he cleaves to the man sacrifice; yet Clarke says, that God will no more accept of man's blood, than he will swine's blood. He still says, that Jesus possessed Omnipotence, but does not prove it; but Jesus says, "I can of mine own self do nothing," and I must believe Jesus. He says, that if *all things* are put under Jesus, then God must be under him, or *all*, means part. My brother is arguing against the Bible. Paul says, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father—when he shall have put down all rule, and authority, and power, for he must reign till he hath put all things under his feet; the last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted that did put all things under him." 1 Cor. xv, 24–28. Now

let him settle it with Paul. He says, almighty power can not exist in two beings; but he has it existing in three persons in his Trinity.

Now I want him to show, why it can not exist in two as well as three? He asks me, where I place my Jesus? I answer, just where the Bible places him.

The Bible tells me, that "he is the Son of God, seated at God's right hand." My brother thinks this an oriental figure of speech. Did the dying Stephen see an oriental figure of speech? He says that I will not define what I mean by the Son of God. Have I not said, that Jesus was God's Son? that is what I mean. Has he yet defined his three persons, and told what three they are; three men, three angels, or three Gods. My brother quotes Jesus' words, "If I bear witness of myself, my witness is not true;" but on his theory, did not Jesus bear witness of himself? Perhaps this is the reason why he will not believe him! And was not my brother bearing witness of himself?

My brother has not answered my historical argument, that the anti-Nicene churches all held to the subordination of the Son to the Father. He has not explained how it came, that all the first kings, historians, fathers, nations, and councils were anti-Trinitarian.

He has not told us whether he will worship the very man part of his Christ, and the body of his God. He says he worships him all as God—this is what the apostle condemns as idolatry—worshiping the "very man," the creature as the Creator. When he calls Jesus God, he only means that God was in him—he don't mean that the dying Jesus was God. Whether the man Christ Jesus possessed infinite attributes, he has not deigned to tell us. His own position, "If God gave Christ all power," &c., that this passing over of all power annihilates God, which I turned upon him, by showing that he made the divinity give the humanity all power, and so the humanity became God—and thus, his own logic annihilated his God—he has not satisfactorily cleared up.

My arguments on the personal pronouns, I, Me, My, Thee, Thy, Thou, &c., he has not answered. He denies that the divine Saviour is the Son of God. He admits that the Child born, Is. ix, 6, was not God, but that the mighty God was God—doctrine that Socinians agree with him in.

My brother quoted Gen.: "Let *us* make man," and cited me to several similar texts which he did not read, as proof that God, or Elohim, should be rendered Gods; but if my brother has any other texts, let him quote them. I have no doubt that God here spoke to his Son, by whom he made the worlds. But as my brother does not believe that God had a Son, he thinks that God was talking to himself. My brother quoted his Discipline that the Father, Son, and Holy Ghost were united in God—very God and very man—the God of the Bible; but that is not Bible.

My brother, in his long exhortation this morning, carefully avoided telling us whether these honors were ascribed to the Lamb that was slain. I still wait to know if he will worship the Jesus that died for him. He quoted 1 Tim. i, 17, "Now to the King Eternal, Immortal, Invisible; the only wise God, *our Saviour*," and called my attention to it. Now I gave it my attention, and found the words "our Saviour" were not in the text. The text is thus against my brother, by calling the invisible God the only wise God. Clarke, his own authority, says that God thus saves us, &c., "making me (Christ) a pattern to all them that shall hereafter believe on me." Thus my brother quotes, first his Discipline, and then misquotes Scripture to prove his position. Come, come, brother, if you have any Trinity present it, or else confess that you can not. Again, my brother says, that Christ paid down the price of our redemption, a perfect human nature; yet Clarke says that God will no more accept man's blood in sacrifice, than swine's blood. Beside, I ask my brother how a finite human nature could pay an infinite demand? I know that my brother is tired of hearing this, but he must bear it.

My argument this morning, proving that his theory plainly made three Gods, my brother carefully avoided. I now again urge him to answer it. The debate is going before the world, and his *good talk* will not supply the place of argument. My brother still continues to be laying my arguments over to be answered in the future; but we have but one more day. I urge him to answer them *now*: now is the time! My brother carefully avoided my argument on the personality. He says there is harmony in the three persons in the Godhead!!! Some Trinitarians, however, think differently, and say that one of them killed the other; and quote Zech., "Awake, O sword, against my shepherd," to prove it. He says Christ must possess omnipotence to create the world. It would be much better to answer my arguments on omnipotence, than to make random assertions. The Bible tells us that God created the worlds *by* Jesus Christ—not that Jesus Christ created them alone, or by his own power.

But my brother says, that Heb. i, 3, teaches that he upholds all things by the word of his own power. No, my brother, I proved to you that it was God's power. He says that I admitted that Christ did not possess omnipotent power. I admitted that he had not proved it. I never said that he did. On the "power to lay down his life," he now says that the divine nature had power to lay down the life of the human nature, and power to take it again. This all Socinians admit—that the divine nature, God in Christ, had this power. Again and again he says that God is the God of creation, providence, and God of redemption. He may just as well say the God of Abraham, God of Isaac, and God of Jacob.

When I proved to him that Paul was present in spirit, when absent in body; instead of admitting that he was wrong in challenging such proof, he said, or asserted, that the highest seraph in heaven could not be present in more than one place at the same time. Neither my brother nor I can tell the extent of the powers of celestial spirits.

I will now continue my quotations from the fathers, by which you can not fail seeing that they were not Trinitarians; but, in the main, evidently agreed with us. I will first quote—

JUSTIN MARTYR, A. D. 140. “I will endeavor to show that he who appeared to Abraham, Jacob, and Moses, and who is called God in Scripture, is different from *the God who made all things; numerically different*, but the *same* in will. For I say that he never made any thing but what *that God who made all things*, and above whom there is no God, *willed* that he should do and say.” Strom., Lib. 6, 646.

“In uttering a word we beget a word.” Ibid. 226.

“In the beginning, before all creatures God begat from himself a certain reasonable power, called the Glory of God, sometimes the Lord, and Logos; because he is subservient to the Father’s will, and was begotten at the Father’s pleasure.” Ed. Thirlby, p. 266.

THEOPHILUS says: “When God said let us make man, he spoke to nothing but his own Logos or Wisdom. Before any thing was made, God had the Logos for his council. When he proceeded to produce, then he emitted the Logos—the first-born of every creature.” Ad Autolycum, Lib. 2, p. 129.

IRENÆUS says: “If any one asks us how is the Son produced from the Father, we tell him that whether it be called generation, muncupation, or derpation, or by whatever other name, this ineffable generation is called, no one knows it; neither Valentinus, nor Marcion, Saturninus, Bassillidus, angels or archangels, principalities or powers, but only the Father who begat, and the Son who is begotten.” Lib. 2, ch. 48, p. 176.

TERTULLIAN says: “Before all things God was alone, but not absolutely alone; for he had with him his own reason, since God is a rational being. This reason the Greeks called Logos, which term we render ‘Sermo.’ You will say what is speech (Logos,) beside a word or sound, unsubstantial and incorporeal: nothing unsub-

stantial or incorporeal can proceed from God. When did this speech assume its form and dress? its sound and voice? When God said, Let there be light. This is the perfect maturity of the Word, which proceeded from God; from this time making him equal to himself, from which procession he became his Son, his first-born and only-begotten; begotten before all worlds: the Son is the *fermo*, the other angels, *Spiritus Dei*. There is a great difference between the Son of God and the other angels." Praxeas, ch. 5, p. 502-3, and in L. sec. 8, p. 371.

Tertullian further says, "God was not always a Father or a Judge; since he could not be a Father before he had a Son, nor a judge before sin. There was a time when both the Son and sin were not." Chap. 3, 334.

LACTANTIUS says: "And God, before making the world, produced a holy and incorruptible Spirit, which he might call his Son; and afterward by him created innumerable other spirits, called angels. Christ taught us (that) one God alone (is) to be worshiped, neither did he ever call himself God." Just., Lib. 4, p. 264.

HILARY, who wrote after the council of Nice, says, "God the Father is the cause of all—without beginning and solitary; but the Son was produced by the Father, without time, and was created and founded before the ages. He was not before he was born, but he was born without time; he alone subsists from the Father alone." Lib. 459.

EUSEBIUS says: "If this makes them apprehend lest we should seem to introduce two Gods, let them know that though we do, indeed, acknowledge the Son to be God, yet there is absolutely but one God, even he who is alone, without origin and unbegotten." Clarke on the Trinity, p. 307.

Thus my brother's appeal to the fathers is entirely against him. I insist upon it that my brother clear up these remarkable *arguments*! and answer the evidences and arguments which I have produced.

I plead for my Lord and Saviour the Son of God, for

an undivided Jesus; I want none of this cutting and dividing my Saviour—to me he is all divine. How can I but worship him! God commands it—and when I look at his bleeding side, his temples torn, his pierced hands and feet, and remember that this body was prepared for him that he might die for me—that he left the courts of glory and took upon him this form of a servant—that he was rich, and for our sakes became poor, and was made a little lower than the angels that he might die for me, I must worship him. Not simply the divine nature that was in him do I honor—God is in all his saints; but Jesus, himself, the divine Son of God.

My brother can preach an excellent sermon. He exhorts well; he often calls heaven to witness that he is not defeated; he says that your salvation depends upon your cleaving to the creed; but all this does not answer the argument. He talks well about death and heaven; but this is only to convey your minds away from the argument; and he will continue thus to endeavor to carry your minds away, in religious feeling and exhortation, to the end, if you will permit him.

MR. FLOOD'S Sixteenth reply:

We have come to the day of preparation, and nearly to the evening of that day, and in a little while, your attention will be called to other matters—to the preparation for God's Sabbath. I would not desire, in the slightest degree, to interfere with any religious or devotional feeling, that ought to exist on such an occasion, and I was quite pleased with the warm and tender address of my brother, to hear him exhort so well; but, unhappily, we shall become accustomed to these exhortations, if they happen to be in the same words, and they will lose their point when we come to be familiar with them. Let me invite your attention to what he regards as argument. The references to Gregory's Evidences, I quoted in support of the divinity of Christ, and the doctrine of the Trinity, as maintained by the church in the first century,

commencing at the first, and extending to the assembling of the Nicene council. He quotes Mosheim, and says, that the doctrine of the Trinity received its finishing touch about this time. Now this expression merely referred to some differing views that prevailed—questions that arose out of this—they not yet being properly informed; and it was thus that the doctrine was officially and authoritatively settled in favor of the Trinity; and this is what he means by receiving its finishing touch. My brother thinks, *Gregory* is not respectable authority. Does he? I will not say that the authorities quoted by him are not respectable. I have here a respectable authority, I believe, the *Rev. John Brown*, the author of the Bible Dictionary. My brother has not relieved himself of his difficulty about three persons in the Godhead, constituting the Trinity, and composing the one living and true God of the Bible, in whom we profess faith, and contends we maintain the idea of three separate and distinct *beings*; a thing which has not once been advanced by his opponent during the discussion. I have continually insisted that there is only one God, in essence, power, and glory; yet he will try to put words in my mouth that I never uttered, and that I would not permit to pass my lips; it is that which cometh out of man that polluteth him.

I allow my brother credit for believing in one great God, and one inferior Saviour, who, in heaven sits, by some means, on the right hand of his father. He has admitted that the Son does not possess the essential element of divine nature.

I pressed him, in my last remarks, to know whether he was human, divine, or angelic. To no one question does he deign to reply; yet he pleads with the audience that his arguments have not been answered. His arguments have been quotations from Trinitarian divines. I differ from them on some points. I differ from *WATSON* on the eternal Sonship, who assumes that Christ is eternal Son; that the same person was made flesh, and came

to dwell among us, and we beheld his glory. I ask my friend to tell me what Christ is? I believe him to be the very eternal God, and very man; I believe the eternal God to be united in one person in Jesus Christ, with the very man; and that this very God and very man is one person—the second person in the Trinity—equal in substance, power, glory, and eternity; as such, he possesses all the attributes of the divine nature, such as omniscience, omnipresence, eternity, and almightiness; he possesses all power in heaven and earth; he is the source of light, unto every being that exists—from the tallest archangel to the humblest of God's creatures; he is the fountain of life to the innumerable millions of God's elect, who have washed their robes and made them white in the blood of the Lamb—who are before his throne worshipping him day and night; he is the author of life to all creatures, that inhabit all worlds, whether great or small—from the mightiest creature that exists upon the face of the earth, to the feeblest animalcule that is indiscernible to the natural eye. My opponent is here to prove that the doctrine of the Trinity, as set forth in the Discipline, with regard to the equality of the Son with the Father, in power, glory, and eternity, is contrary to the teaching of the Holy Spirit; this is what he is here to prove, and not whether *Clarke* and *Macknight* agree, and *Neander* and *Mosheim* may be pleased to assert. I assume, that the sacrifice which Jesus Christ made, was a sacrifice of a perfect human nature.

I offered, in my previous remarks, some explanation of the terms finite, and infinite, I will briefly repeat it. The word finite is, accordingly, applied to any thing which comes to an end—these are finite things; all the materials connected with this world are finite, with every particle of matter that is destructible. As to future existence, men and angels are not finite, they are all infinite. There was a time, when angels did not exist; there was a time, when they began their existence; but there will be no time, in the future, when angels will not exist, so

there is no man that ever existed, that will cease to exist. *Saul* of Tarsus, *Isaac Newton*, and the humblest slave that crouches beneath the lash of his tyrant master, shall live, when the sun itself grows dim with age. There is no being, however exalted, or humble, that will not live to witness the destruction of time, when time itself shall be dissolved in the boundless ocean of eternity. Christ, in his human nature, was suited to be a companion of finite man. During his sojourn on earth, he "was a man of sorrows, and acquainted with grief," that he might accomplish the work of man's redemption, "for without the shedding of blood, there is no redemption."

Our Lord Jesus Christ, in his divine nature, has lived from all eternity, with the Father: "In the beginning was the Word, and the Word was with God, and the Word was God." In his human nature, he lays hold upon the essential element of our nature, and is, therefore, qualified to be our Redeemer, and is able to raise to heaven our wretched, staggering, and ruined world, if they would accept the terms of salvation that he has provided. He shall give salvation to his people, and they shall sit down with him on his throne, as he has overcome and sat down with his Father.

He wishes to know, with regard to our worship of Christ, whether we will worship the Christ that was upon the cross. We have but one Christ, one undivided Saviour. In Jesus Christ, the humanity was attached to the divinity; it is the union of two natures in one person. We have one Christ, very God and very man; this Christ we worship, as the proper object of our faith. *Abram* worshiped him; he was the star of promise that lighted the way of the faithful; it was upon him he relied, looking forward to his coming—we retrospectively to the past. This was the promise; the Child born; the Son given; this is the mighty God; the everlasting Father; the Prince of Peace; it is he upon whose shoulders the government of everlasting mercy shall rest—

mightier than *Gabriel* himself, who flies with lightning speed to execute the designs of God.

So Christ possesses infinite power, excellence, and glory in himself; he is declared to be the Child born, the Son of God; but this is in relation to his human nature; then he is declared to be the mighty God; the universal Father; the Prince of Peace, and this is in relation to his divine nature. We can not properly name God; he is known in our language by different names; but we have no right to name Jehovah—perhaps, there is no one name which can adequately express the perfections of the author of universal existence; but he has seen fit to make a revelation through his Son Jesus Christ; but for this revelation, we must have been left in profound ignorance, as are many within the world at the present day. My brother said I had not the knowledge of God—he said this to my shame. I thank God I am in some measure in the light of his word. I recognize him in the Scriptures of the Old and New Testament, and I find the truths of his divine word corroborated, when compared with the objects of sense. I am impressed like the psalmist, “When I consider the heavens, the work of thy hands; the moon, and the stars, which thou hast ordained, what is man, that thou art mindful of him, or the Son of man, that thou visitest him.” I take pleasure in reflecting, that he who made these mighty objects, that are represented to our senses, has condescended to become our redeemer. Now the Creator is also the redeemer. I recognize and worship Jesus Christ, with God the Father as one, filling the office of the second person in the Trinity, and I regard the Holy Ghost as the efficient agent in accomplishing the benevolent designs of God, throughout the universe. I may, perhaps, be allowed to represent the idea of the Trinity, by the use of a figure from the world of nature. I use it, however, with some qualification, for it falls infinitely short of illustrating the great truth—for who can illustrate that which is infinite? It must be so to all finite minds;

take, for example, *water* in its three conditions, as it appears in its three forms of water, snow, and ice — under all the circumstances, their essential elements are unchanged ; it is now water, then snow, then it is ice, although known under the signification of water, snow, and ice, yet it is capable of being resolved into one and the same substance. Thus I hold that the Father, Son, and Holy Ghost, are equal in every essential principle of their being ; that they possess all the divine attributes ; hence, they are one God — and this is the only God I know and worship ; the only God that I recognize, or that we are commanded to worship.

The angel that came down to the Isle of Patmos, and that appeared to John, refused worship. Angels came to Abraham, but worship was never allowed to be paid to them, or any inferior creature. God will not allow it. He is a jealous God. But I would earnestly desire your enlightenment, my brother, not that I wish to copy your manner. I would like to be able, in a forcible manner, to show you the obligations you are under to worship Christ. I do it because of the importance of admitting the equality of the Father, Son, and Holy Ghost, in one person—one undivided God.

When the sick man came to Jesus, he said, "Take up thy bed and walk." Christ's name was sufficient hitherto ; I therefore assume that Christ has infinite power. He further proclaimed, "Thy sins, which were many, are all forgiven thee." When the Jews questioned concerning him, he said, "The Son of man hath power on earth to forgive sins." I assume, therefore, that Christ is a proper object of worship. There can be no such thing as a conflict in the Divine mind. They are one in substance, and can not disagree ; one in power, and can not disagree ; one in glory, and can not disagree ; for we are commanded to honor the Son as we honor the Father. Hence, if I honor not the Son as the Father, I honor not God. Hence I enjoin you all to worship Christ, not as a mere man ; do not worship him as some

inferior being, for no such inferior Jesus is known in heaven.

MR SUMMERBELL'S Seventeenth address :

Kind Friends—I desire to call especial attention to the style of my brother, in replying to texts, and his manner of disposing of them. Mark xiii, 32. Jesus says that he does not know the date of the end of the world. My brother replies, by endeavoring to prove that he does. John xi, 15. “I am glad that I was not there.” He replies, by roundly asserting that he was there—that he was everywhere. 1 Cor. xv, 34. “All things are put under him,” &c. My brother replies, wittily, that unless God was put under him *all* must mean *part*, and disputes the fact. On John xvii, 3, where Jesus says that his Father is the only true God, brother Flood says, that the Son and Holy Ghost are just as much the true God as the Father. 1 Cor. viii, 6, “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” This he can not be prevailed upon to touch. To Eph. iv, 4–8, where the Father is said to be over both Son and Holy Ghost, my brother makes no reply at all. Now these texts, with thousands of others, are capable of no explanation, in accordance with my brother's creed, or Constitution and Discipline, and he knows it. This is the reason, that instead of answering me, he barely objects that he does not believe that God is seated on a throne, (Rev. v,) or that the Lamb took the book out of his right hand. He objects to my quoting his own authorities; evades over twenty-two cardinal difficulties in his theory, and after I have cited him to over thirteen thousand texts, reading, and giving him chapter and verse for over five hundred of them, he begs the question by saying that *he* believes in *one God!* And when I press him with his own authors, who abandon nearly every position taken by him, as untenable, he declares that *he* cares not for the *best of them*. Very

well; I knew that he would come to that. Were they truly orthodox, they would agree better, but error and contradiction are inseparable.

My brother in one breath confesses the *Eternal Son*, and in the next denies it. I want him, once for all, to tell us, if he believes the Bible, that God had a Son in eternity, by whom he made the worlds. Heb. i, 1. Now brother don't dodge the point, but explain yourself. My brother is like, they say, Arius was, professing to honor Christ by collecting a great many high-sounding titles, while he believed him to be a mere creature; so my brother believes the Son only eighteen hundred years old, yet calls him Jehovah, &c. One mistake my brother makes is, that in speaking of the greatness of the Son of God, he tries to forget that we hold that he has received a name which is *above every name*, and is worthy of all those honors because he is *God's Son*. Now he should show that if God had a Son *in eternity*, (which he seems to deny,) that that *Son of God* could not be thus great by the union of *God* with *him*, as well as my brother's "*very man*." Attend to this point, brother. Trinitarians and Socinians alike, have but one God, as their creeds teach, and *one man*—while the Christians have God, and the Son of God for Mediator—and also what my opponent calls the human body. You see, to those for whom one God, the Father, is sufficient, my brother's work of creating another is superfluous, while by making the Supreme God of the Son, he destroys the Divine Mediator, while he adds nothing to God.

My brother has several times intimated that I did not tell you what I believed about the Saviour. He does not seem to perceive any meaning in the words "*Son of God*." So many, he says, are called sons of God, both angels and men; but my brother should remember that the same is true of God and other names. To please my brother, I will say again, that I believe that Jesus Christ is "*the only begotten Son*" of the living God, by whom God made the worlds, saves the world, and will judge

the world. And since my brother calls this ambiguous, I here invite him to find *one* place in all the Bible where any other person is called the only begotten Son of God ! Will that do ? The truth is, my friends, my brother has rejected the doctrine that Christ is the Son of God, and he now makes this ado about my faith to divert your attention from his own Roman Catholic creed. The brother need not be alarmed about our faith ; it is the best in all the world. He says we have a great God and a little God, because Christ, a very few times, is *called* God in the Bible, with many others. But being called God does not make either him or them God. Christ is called a Lion, a Lamb, a Door, a Vine, and the like ; yet we do not believe that he is literally either. We believe that he is the Son of God. We have no great God and little God. We did not receive our faith from Wesley, nor the Church of England, nor Germany, nor Rome ; flesh and blood revealed it not, but “our Father which is in heaven.” Mat. xvi, 17. Our faith has all the promises ; our creed is the Bible, and is from eighteen hundred to four thousand years old. Deny our doctrine, the Bible, and what is their creed worth ? Deny our God, and what is their Trinity worth ? Deny our Son of God, and what is their human sacrifice worth ? Deny our conversion, and what is their probation worth ? Deny the Christian, and what is Methodist Protestant worth ? Will that do, brother ? If it won’t, I will at any proper time meet you on that question, and affirm on my faith to your heart’s content. Be it remembered, that my brother, though he will not confess that he worships a creature as God, yet if he worships all of his God, human and divine ; all of his Christ, human and divine, and he intimates that he does, then he worships very man, a creature, as God—*God Supreme*, and proves himself guilty of the grossest idolatry, according to his own theory.

Now, so far from holding the Son of God inferior to my brother’s Saviour, we hold him higher than they hold their

God. They think that if God gave Christ all power in heaven and in earth, that this would include all the power God possessed, and consequently, God would cease to exist. Now we believe that the Son of God received all this power in addition to power before possessed, and is, consequently, greater in power than they hold their God; while we regard the Father as possessing unbounded power, unlimited by heaven, earth, or any other bounds. Thus much for Christ's power. As to his goodness, we regard his character so sacred, that when he says, "I came out from God," we believe him; when he says, "My Father is greater than I," we believe him; when he says, "Ye shall see the Son of man standing on the right hand of God," we believe him; when he says, "I can of mine own self do nothing," we believe him. We do not think it idolatry to worship him; we do not doubt his power to save us; we do not doubt his faithfulness; we do not call him, "*very man—perfect humanity*," good as Adam; but **THE ONLY BEGOTTEN SON OF THE LIVING GOD**. But when Jesus says, "I came out from God," my brother don't believe it. When he says, "All power in heaven and in earth is given unto him," my brother does not believe it. When he says, "My Father is greater than I," my brother does not believe it. He says, if Christ received all power, he can not trust him. I warn you not to trust *him*, if he can not trust his Saviour. His reverend brethren say, if he was not the eternal God, the Jews did well to crucify him, as a noted impostor, not worthy a name in history.

My brother says, that Jesus was very God and very man, and yet only one person. I will now present an argument on the two natures on the cross, and see whether he will abandon his Christ or his creed.

If, as my brother says, Jesus and God were both in one Christ, and only constituted one person; then, if God is a person, (and if not, my brother falls into Atheism) when God left *Jesus to die* on the cross, then *one* person left, (but as only one person was there,) and all the per-

son left the cross, so that there was no person remaining on the cross—no person died; no person was buried; no person rose; “our faith is vain—we are yet in our sins;” and those who are fallen asleep in Christ, have perished; and my brother thus destroys the whole plan of our salvation.

My brother objects to my calling his three persons, three *Gods*; but if they have all the infinite attributes, why are they not three Gods? what do they lack to constitute them Gods? Wherein do they differ from *three Gods*? If not three Gods, what are they? Persons? So are men, persons; and three men would not make one God. What are they? Spirits! But so are angels; yet three angels would not make one God. What are they? If not three men, nor three angels, to what class of intelligences do they belong? They are not three sons of God; where will my brother class them? If I were to speak of three persons, and say that they are neither three sons of God, three angels, nor three men, and refused to tell what three they were, would you not say that I was avoiding the issue? Gen. i, 1, “the Gods;” my brother says, and gives Watson for his authority, “*Elohim, the Gods*;” let my brother then, no more deny that he has Gods, and has given up the first article of his Constitution and Discipline entirely, which says, that there is but one God.

My brother said, that the council of Constantinople, (which *Gregory Nazianzen* compares, Gib. iii, 79, to wasps, magpies, cranes, and geese,) only settled the doctrine of the essential Trinity, instead of giving it the finishing touch; but I proved to him that the Trinity was not perfected as to the procession (?) of the Holy Ghost, until A. D., 638. Mosheim i, 224. I want my brother to answer this. He introduced John Brown, ex parte evidence, of no authority on the question.

My friend objected to my saying, that he has Gods, or three Gods; and yet, again insists on translating *Elohim* the “Gods.” I ask my brother to tell us how many it

takes to make it proper to call them Gods? I hope my brother will explain again, the explanation that the word means Gods, and he *will* call it Gods; but that he does not *mean* Gods, will not do.

My friend, after denying that Christ could be eternal as the Son of God, now says, that as man will not be annihilated, he is, in some sense, eternal; so that he has untold (?) millions of eternals. Yet he has nothing to atone God, and pay an infinite demand, but a perfect human sacrifice, good as Adam. But my brother has never yet explained this in connection with Clarke, with whom he agrees, who says that God will no more accept of man's blood in sacrifice, than swine's blood. I urge my brother's attention to this. 2 Sam. xxi, 10.

He still urged, that Is. ix, 6, in opposition to all the Trinitarian authorities I produced, should be understood as making the child born, the human nature; and that the Mighty God, (*al gibbor*) the same as Gabriel, the name of the angel, meant the divine nature—thus teaching Socinianism.

His quotation from Clarke, on Genesis i, is an effort of the author to sustain his creed. Clarke traces Elohim back to the Arabic, where he thinks the root is אלה (*alah*) in Arabic, with the ' (*yod*) dropped, and the ל (*lamed*) doubled. He then goes to *alaha*, but nowhere in all this, does he find proof, that any considered *El*, *Elohim*, *Alohim*, *Al*, *Alah*, or *Allah* as meaning more than one; but rather, all idea of plurality runs out.

Trinitarians have long taught and preached against humanity being a sufficient sacrifice to atone divinity, and denounced us as Socinians; and asserted that a human Saviour, or any less than God, was unworthy of trust. Yet it is now clear to all, that we have a divine Saviour; while they have no more than the Socinian. Now is the time to demonstrate it if they have. Both Socinians and Trinitarians admit one God, and but one; and one man beside for a sacrifice and mediator, and but one. Both admit that the Mighty God dwelt in the *man* Jesus. Both

admit that the man was in close union with, and sanctified by, the divine nature. But the Trinitarian starts off from the Socinian, with the withering exclamation, that a human sacrifice is not sufficient. He then attempts to prove the Deity of Christ; but not the Christ which was seen, and suffered; not the Christ who bled and died; but some imaginary, invisible Christ or nature which was in that Christ. And after traveling all around the theological circle, multiplying the divine nature without either increasing the deity or changing the sacrifice, he meets the Socinian just where he left him, with but one God, and one human sacrifice. The Christians alone, hold to a divine sacrifice. My brother compares God to water, ice, and snow, three conditions of water—a cold, watery argument—but not applicable. The Trinity is not three conditions of God, nor is Jesus a condition of God. John the Baptist (John i, 34,) said, “I saw and bare record, that this is the Son of God.” The evil spirits said, Matt. viii, 29, “We know thee, who thou art, the Christ the Son of God.” The centurion exclaimed, Mark xv, 39, “Of a truth this is the Son of God.” Nathaniel said, John i, 49, “Thou art the Son of God.” Jesus said, John x, 34, “I said I am the Son of God.” God himself said, Matt. iii, 17, “This is my beloved Son.” He is called, *God’s own Son—God’s only begotten Son—God’s well-beloved Son—the Son of the living God*; language never used of any other being in the universe. It would not do to call God the beloved Son of God. “And to which of the angels said he at any time, thou art my Son, this day have I begotten thee?” Heb. i, 5. No man is Christ the Lord. Only the Son of God is *of God*. Not the supreme God, but the Son of God, Matt. xvi, 16; the form of God, Philip. ii, 6; the image of God, Heb. i, 3; the power of God, 1 Cor. i, 24; the wisdom of God, 1 Cor. i, 24; the word of God, Rev. xix, 13; the servant of God, Matt. xii, 18; elect of God, Is. xlii, 1; at the right hand of God, Acts vii, 55; anointed of God, Acts ii, 36; ordained of God, Acts xvii, 31;

appointed of God, Heb. iii, 1; High-priest of God, Heb. v, 10. So also, how could he come out from God?—go back to God? How can Jesus be at God's right hand, and yet be that God at whose right hand he is? I want my brother to explain this. I want him also to demonstrate to us, how it was such a great manifestation of God's love to us, to give perfect humanity to die for us? God professes to manifest his love by the gift of his Son; but how does this prove God's love, if that Son is nothing but a "very man," even though that human being be "*as perfect as Adam?*" It is still a *man*. I have mentioned that Dr. Watts, the Christian poet, abandoned the Trinity in his maturer years, and would have destroyed those Trinitarian doxologies they love to sing, but that he had sold the copyright of his book. Let me read you a prayer of his about the Trinity. It is one of the best prayers ever written.

Dr. Watts' Prayer.—"Dear and blessed God, hadst thou been pleased in any one plain Scripture to have informed me, which of the different opinions about the holy Trinity, among the contending parties of Christians, had been true, thou knowest with how much zeal, satisfaction, and joy, my unbiased heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me plainly, in any single text, that the Father, Son, and Holy Spirit, are three real, distinct persons, in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine; but I should have humbly, and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith; for hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might, with ease, find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity,

to have found out this inference, and ingrafted it into my soul. Thou has taught me, holy Father, by thy prophets, that the way of holiness in the times of the Gospel, or under the kingdom of the Messiah, shall be a highway, a plain and easy path, so that the wayfaring man, or the stranger, though a fool, shall not err therein; and thou hast called the poor and the ignorant, the mean and foolish things of this world, to the knowledge of thyself and thy Son, and taught them to receive and partake of the salvation thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defense whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtilties of dispute and endless mazes of darkness? And can this strange and perplexing notion of three real persons, going to make up one true God, be so necessary and so important a part of that Christian doctrine, which in the Old Testament and the New, is represented as so plain and so easy, even to the meanest understanding!"

Here you see that this great poet, in his latter years, discarded the doctrine of the Trinity. I will now present some more texts, to prove that Jesus is not the supreme God, which I want my brother to answer.

1 Cor. viii, 6, "To us there is but one God the Father;" hence there is no other God.

Acts ii, 22, Jesus was "approved of God, by signs and wonders, which God did by him;" hence he was not the God who approved him.

John xiv, 28, Jesus positively declares, "My father is greater than I;" hence, he is not the supreme God.

John xiv, 10, "The Father that dwelleth in me, he doeth the works;" but the supreme God could not say this.

John vii, 16, "My doctrine is not mine, but his that sent me;" but of the supreme God, this is not true.

John v, 26, "The Father hath given the Son authority;" but no Father could give the supreme God authority.

Matt. xx, 23, "To sit at my right hand, &c., is not mine to give, but for whom it is prepared of my Father."

1 Cor. viii, 6, Christ is distinguished from God, as the one "by whom are all things," in contradistinction from God, "of whom are all things."

John v, 57, Jesus says: "I live by the Father;" but God is self-existent, and lives *by* no one.

John viii, 17, "I am one who beareth witness of myself, and the Father that sent me, beareth witness of me;" but God has no Father to bear witness of him.

Matt. iii, 17, God says: "This is my beloved Son;" but the supreme God is no one's Son.

1 John iv, 14, "We have seen, and do testify that the Father sent the Son;" but no one ever sent God.

Heb. iii, 1, 2, "Jesus who is faithful to him who appointed him;" but no one ever appointed God.

Rom. viii, 34, "Who is ever at the right hand of God, who also maketh intercession for us;" but God is not at God's right hand interceding for us.

Jesus Christ positively disclaims the divine attribute of *omniscience*. "But of that day and hour knoweth no man, no, not the angels of heaven, *neither the Son*," "but the *Father only*." Mark xiii, 32; Matt. xxiv, 36.

Jesus Christ prayed to God. Luke xvi, 12. We have a specimen of his prayers: John xvii, 5. "O Father, glorify thou me, with thy own self, with the glory I had with thee before the world was." And on the cross, he cried, "My God, my God, why hast thou *forsaken* me." Matt. xxviii, 46. Could these prayers and exclamations be uttered by the supreme God?

Supreme worship, according to the Scriptures, is uniformly paid, not to Christ, *but to God, the Father, through Christ*. "I thank God *through Jesus Christ*." Rom. vii, 25. "To God only wise, be glory *through Christ*." Rom. xvi, 27.

Christ is worshiped as the Son, and "Lamb of God." Heb. i, 8, and Rev. v, 13.

Jesus Christ is represented by the New Testament

writers, as the "*Image of God*." Col. i, 15; 2 Cor. iv, 4. Would it not be absurd to call any one *his own image*?

Jesus Christ is called, in Scripture, "the *first born* among many *brethren*." Rom. viii, 27. But the supreme God has no brethren.

Jesus Christ is represented as receiving commands from the Father. "The Father who sent me, *gave* me a commandment;" John xii, 49; but no one can command God.

The Scriptures teach us, that God the Father hath highly exalted the Lord Jesus Christ, and *given* him a name which "is above every name;" Phil. ii, 9; but no one has ever highly exalted God.

MR. FLOOD'S Seventeenth reply:

The manner in which my brother indulged in appeals, when he got fairly under-way, is rather interesting. Several times during the discussion, my brother seemed anxious to know whether we believed the divinity of Jesus Christ received any part of the atonement. Such phraseology we have never employed. And he inquired whether we believed that satisfaction was rendered to the divine nature of Jesus Christ, as well as to the Father and to the Holy Spirit? This language, perhaps, is not acceptable. "How much more," says the apostle, "shall the blood of Jesus Christ, who, through the eternal Spirit," &c., "purge your conscience." Here the apostle declares that Christ offered himself, through the eternal Spirit, without spot, to God. I refer him to Isaiah liii, and to Gal. iii, "Christ hath redeemed us from the curse of the law." Now, we inquire, what law, the law that was violated? the law of God? How did he redeem us? By rendering satisfaction to the demands of that law, fulfilling that law in our room and stead. "I came to fulfill," &c. Also, Christ as God received satisfaction, as stated by Dr. Brown, the terms used are applicable to the supreme God, and equally so to Jesus Christ. We

invite attention to *Exodus* iii, 14, "And God said unto Moses, I am that I am; and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you. God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your Fathers, the God of Abraham, and of Isaac, and of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." *Exodus* vi, 3. "And I appeared unto Abraham, unto Isaac, and Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." We invite attention to Dr. Clarke on this passage, proving Christ is this "I Am."

CLARKE, Vol. i. *Exodus* iii, 14, 15. "'And God said unto Moses, I am that I am; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you; this is my name for ever, and this is my memorial unto all generations.' Chap. vi, 3, 'And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them.' 'By the name of God Almighty, *El Shaday*, God All-sufficient, God the dispenser or pourer out of gifts.' 'But by my name Jehovah was I not known to them;' this passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham. See Gen. ii, 4, where the words, Jehovah, Elohim, occur as they do frequently afterward; and see Gen. xv, 2, where Abraham expressly addresses him by the name *Adonai*, *Jehovah*; and see the seventh verse, where God reveals himself to Abraham by this very name: and he said, I am Jehovah that brought thee out of Ur of the Chaldees. How, then, can it be said that by his name Jehovah he was not known unto them? Several answers have been given to this question; the following are the chief: First,

The word should be read interrogatively, for the negative particle *lo*, *not*, has this power often in Hebrew. I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty; and by my name Jehovah was I not also made known unto them? The name Jehovah, was not revealed before the time mentioned here; for, though it occurs so frequently in the book of Genesis, that book was written long after the name had come into common use. As a principal characteristic of God, Moses employs it in his history, because of this circumstance; so that whenever it appears previously to this, it is by the figure called prolepsis or anticipative. As the name Jehovah signifies existence, it may be understood in the text in question, thus: I appeared unto Abraham, Isaac, and Jacob, by my name God Almighty, or God All-sufficient, having all power to do all good. In this character I made a covenant with them, supported by great and glorious promises, but as those promises had respect to their posterity, they could not be fulfilled to those fathers; but now, as Jehovah, I am about to give existence to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land. The words may be considered as used comparatively, though God did appear to those patriarchs as Jehovah, and they acknowledged him by this name; yet it was but comparatively known unto them. They knew nothing of the power and goodness of God, in comparison with what the Israelites were now about to experience. I believe the simple meaning is this: that though from the beginning the name Jehovah was known as one of the names of the supreme Being, yet what it really implied they did not know. *El Shaday*, God All-sufficient, they knew well by the continual provision he made for them, and the constant protection he afforded them; but the name Jehovah is particularly to be referred to the accomplishment of promises already made; to the giving them a being, and thus bringing them into existence, which could not have been done in the order of his

providence sooner than here specified. This name, therefore, in its power and supremacy, was not known unto them, nor fully known unto their descendants, until the deliverance from Egypt, and the settlement in the promised land. It is surely possible for a man to bear the name of a certain office or dignity before he fulfills any of its functions. King, mayor, alderman, magistrate, constable, may be borne by the several persons to whom they legally belong, before any of the acts peculiar to those offices are performed. The king, acknowledged as such on his coronation, is known to be such by his legislative acts; the civil magistrate, by his distribution of justice, and issuing warrants for the apprehending of culprits; and the constable, by executing those warrants. All these were known to have their respective names; but the exercise of their powers alone shows what is implied in being king, magistrate, or constable. Ex. vi, 7, 'And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.' (Note.) 'And ye shall know that I am the Lord (Jehovah) your God; by thus fulfilling my promises, ye shall know what is implied in my name.'"

Here the Word, according to this learned author, relates to him who is possessed of self-existence, and is all-sufficient; and who is to fulfill all the promises that are made, respecting the redemption of the human race. "Of that hour knoweth no man but the Father only."

Clark says, "Where this language is applied to the Son it is wanting in all the rest of the evangelists, and he regards it as spurious." This Arian text I will offset with 1 John v, 7, which my brother modestly said was a Trinitarian forgery. He says, we avoid reference to Christ sitting at the right hand of God. How often will my brother require me to return to this sitting at the right hand? It was the custom of Orientals, that he who sat at the right hand at meat was first in honor and rank,

and the one on the left was second ; and it was in view of this custom, that the mother of the two disciples asked this favor for her children. I press my brother, to know whether this is a literal fact : that God is literally seated somewhere high up in the heaven. Christ being at the right hand of God—is in the immediate favor of God—highest in the favor of God as the Redeemer of our race, and intercessor between God and man—occupying the highest place in this interesting character. If in Jesus resides all the fullness of the Godhead bodily, I would ask how it is, that Jesus, in whom dwells all the fullness of the Godhead bodily, is upon the right hand of this God ? If my brother will explain this difficulty, I will unravel his. I should like to know if God has a right hand, literally, and Christ occupies the literal right hand of God ? He refers to Hebrews—“about God creating the world by Christ”—and wishes to know whether by his Son he created the world ? I have stated that in his Divine nature he was eternal. The apostle, speaking of him as the begotten of the Father, speaks of him, properly, as the Son of God, and I believe in him as the Son of God. It is a mere quibble with regard to God having a Son. He is one person in the blessed Trinity—the Logos, that was in the beginning—this became flesh and dwelt among us ; he is entitled to the title of the Son of God, and his humanity, united with the Divinity, constitutes one person. My brother now complains of my stamping in the pulpit. I was amused at my brother clapping his hands, and thumping the pulpit. I have a request to make, brother. I hope you will not knock this pulpit down ; for I want a place to stand when your system falls. He tells us Jesus Christ is the only begotten Son of God. Who disputed this ? He is now just as much inclined to avoid the true issue, as he was the first day. He has not given us the true character of God, or Christ, from the commencement of the debate to the end. That Jesus Christ is the Son of God, is entertained by all Trinitarians. He goes on to say, that our creed is

a Roman Catholic creed. Very courteous in my brother, thus to come forward and charge us with having a Roman Catholic creed. Hear that remark, my auditors, and say what it is worth. What could he have in view but drawing, when further argument failed, the Trinity into disrepute? He ought to know that true, respectable Protestant divines, in all ages, have maintained the position I contend for; he so admitted, that they were in the majority—but I would not persecute him because he is in the minority; whereas the majority, the learned, and God-fearing of all generations, *stand* upon this great doctrine. Are they found occupying the views of my brother, that Christ is an angel or man? If I worship Christ in this light, as a creature, then I am an idolater. I have no right to worship Jesus Christ, if he be in any sense whatever, in the Divine nature, inferior to God; for God has prohibited all such worship, pronouncing it idolatry. And if we may worship one creature, we may worship any creature that our imagination might be directed to. My brother has often pressed the proposition, that in having a human nature associated with the Divine, I am an idolater. The human nature, I have informed him, is the medium through which the blessings of Christ should flow to our race; his blood redeemed us, and yet he does not apply that language in its full literal signification. But it was this blood of the cross which was identified with the Divine nature, so that God might be just and the justifier of all those that believe in him. Now, he goes on to speak in a different manner, to what he has done for a day or two. Again, my brother says, “You take our doctrine out of his, and what will be left? Nothing but shell and chaff.” Now I have not said of my brother’s doctrine, that it was shell and chaff; but it seems to me his doctrine must possess somewhat of the nature of the latter, for there is not sufficient weight in it to be brought into view. He has been trying for a number of days, to tell us that he is the only begotten Son of God, and he is willing to defend

this doctrine—*his doctrine*. This you will not call begging the question, will you? So learned a man as my brother, would never think of committing a logical blunder of this kind. He says, that Christ did have all power—all power in heaven and all power on earth, and yet that more power than all that was given him. I would like to know where that power existed, if he had all power in heaven to sustain the life and bless infinitely the world, and on earth to sustain the laws of nature, and all power necessary to preserve everlasting existence? And yet, he says, there was other power, that Christ, a creature inferior to the Father, possessed.

Here is the absurdity that he created himself: for all things were made by him, and for him, and without him was not anything made, that was made; he possessed all power. Then he charges me with dodging the question. These are among the criticisms I have received from my brother, after a hard day's discussion. Now, if this should appear in a book, I should appear to be tracing my brother for ever round and round, over the same ground; this is the only reason why I desire that it should not appear in print. Any one may judge, what may be expected during the day; if you wish for a jolly rout of it, I will try to be in your neighborhood: do the work you have undertaken, and there will not be a hair between you and heaven. He stuck up a book, to illustrate the Trinity; and wanted to know when Christ died, and God was withdrawn, whether there was any other person left on the cross? As the divinity withdrew, the unsupported humanity sank down under the weight, and had not the divinity withdrawn, all the power in earth, and hell, could not have taken that life. See Articles of Religion: First, "There is but one living, and true God everlasting; without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible, and invisible, and in unity of this Godhead, there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

Second, "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, so that two whole and perfect natures, that is to say, the Godhead, and manhood, were joined together in one person, never to be divided; whereof is one Christ—very God, and very man—who truly suffered; was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

He cried, it is finished; all the types and shadows that had pointed to him, met at the cross, and received their final consummation; he became a sacrifice under the law for righteousness. As the divine nature withdrew, the human nature was sanctified, by enduring the agonies of the cross. I assert that Christ possessed but one person in his divine and human nature; he is one in substance, power, and eternity. My brother is not fortunate enough to see the proposition; indeed, he has never made the discovery of his own proposition.

MR. SUMMERBELL's Eighteenth address:

Will the Moderators please to read the proposition again:

"Is the doctrine of the Trinity, as set forth in the Discipline of the Methodist Protestant Church, especially with regard to the equality of Jesus Christ with the Father, in substance, power, glory and eternity, contrary to the teaching of the Word of God?"

My brother does not seem to like my close argument this morning, and I was afraid that he would not. He quotes something about satisfaction being rendered by Jesus to the divine nature of Christ; let him find this doctrine in the Bible, if he can. If he will refer to Is. liii, 4-6, he will see that "by his stripes *we* are healed," not God. His blood purges our conscience from dead works, to serve the living God. What satisfaction is there in that? That is the *Christian doctrine*; there is nothing said about satisfaction, but salvation. What

an idea, that the Son of God should die to render himself satisfaction! to pay himself! for my brother makes out that the person on the cross died to pay, and to satisfy *himself*. Gal. iii, 13, reads: "He has redeemed us from the curse of the law, being made a curse for us." That is all very good doctrine; but it says nothing about satisfaction to God. For what reason does he wish to go off on the doctrine of the atonement? I suppose he has preached a good sermon on that subject, and now he wishes to turn off your attention, by rehearsing it, and so divert your minds from the main argument. He quotes Dr. Brown on his side, but what authority is that to me? He quotes, "I Am that I Am;" but *he* does not believe that the Jesus on the cross was the "I Am" alluded to. Let me now direct your attention to an argument, showing from the Word of God, that you can not depend upon the assumption, that wherever the word LORD, in small capitals, occurs in our translation of the Old Testament, it is Jehovah in the original.

Gen. xv, 7, God said to Abraham: "I am the LORD," i. e., *Jehovah*, if that assumption be correct; but four hundred years after, he said to Moses, Ex. vi, 2, 3, "By my name Jehovah I was not known to Abraham." So that nothing is more certain, than that no dependence is to be placed upon the translation, or even the occurrence, in the original, of a single word. My brother fails in this, as in every thing else. He cannot succeed, simply, because the creed is contrary to the Bible. Its doctrine, its discipline, its precepts and principles, belong to a later age. How wrong then, it is, to call them orthodox. My brother says that there is not a hair between me and heaven. There is not a hair between him and a worse place than heaven! Perhaps my brother would prefer that I should reply to his wit; but that does not prove the Trinity! He says that I would baptize in the name of an Influence. Oh no! I believe in the Holy Ghost. I only proposed that *he had better* call it God's Spiritual Influence, than to call it the third person in the

Trinity, and then swing it beneath the throne, as a pendulum.

You see what my brother attempts to prove, amounts to nothing. The longer he disputes, the worse he is off. His doctrine would stand more fair if he would not reply to me at all; for if he attempts to reply he gets into trouble, from which he finds it impossible to extricate himself. He feels this himself. A man that boasts he has all the literature of the world on his side, as to doctrines, beliefs, &c., must feel himself in a sad dilemma to get along as poorly as my opponent does. He first admits that this is not in the Bible, and then that that is not in the Bible. First he says, that God has no body; and then that God *has* a body. That God and the very man are one, and that they can not be divided; and then that they were divided three days and three nights. His own authors admit that his chief text is forged; but he sets off an admitted Trinitarian forgery against another Trinitarian forgery, by charging it upon the Arians. What does Macknight say about the Arian forging? Let me read: "Mill saith, δ s and δ were substituted in place of the true reading, not, however, by the Arians," &c. Macknight, on 1 Tim. iii, 16, Though orthodox, does not accuse the Arians of the forgery of this text. My brother is a ready man to speak, but he finds the doctrine of the Trinity has passed away like the early cloud and the morning dew, and he knows not where to find it.

Heb, i, 3, "God created the world by his Son," yet stands. It can not be explained away by my brother. It is like the branch of a tree—if you force it from its place, the moment that it is released it flies back again. So the truth remains in defiance of all explanations. He says that he wants a place on which to stand when my system is gone down. He will have a long time to wait. My brother should know that the most eminent men in the world are embracing, as the only true Bible doctrine, this system at the present time. The Roman Catholics

made the first Trinitarian creed, and the Protestants obtained theirs from the Roman Catholics. But they must go down. My brother says that the most noted names are on his side. What are the names that are quoted against the Christian doctrine? If we wish to quote the eminent men in favor of it, to what abler names could we refer than to Milton, Newton, Locke? and these men held the same views which I hold. In our own country I should refer to such men as J. Q. Adams, Fillmore, and Worcester. Are such men to be put down and called nobody? They are claimed by those called orthodox; and yet they held our views. My brother says of the title "*Son of God*," that it is an indefinite term. I ask him to find one text in all God's book, where an angel or man is called "the *only* begotten Son of God." If he can not find any one person in all heaven and earth, but Jesus Christ, so named, let him not call it ambiguous. But the name God is an indefinite term; it is given to Moses, to magistrates, to angels, and to men. Jesus so recognises it in John x, 34, "Is it not written in your law, I said ye are Gods?" "He called them Gods to whom the Word of God came," &c.

My brother does not know what to make of the appellation "the Son of God." It seems a very obscure term to him. It means nothing in his view! nothing at all! Why, he says, *Son of God*! The angels are the sons of God. But I ask, "To which of the angels said God at any time, Thou art my Son: this day have I begotten thee; (or) I will be to him a Father, and he shall be to me a Son?" Heb. i, 5. Do you not see, my brother, that you contradict the plainest teachings of the Bible? Though he can not understand the meaning of the term Son of God, because he thinks it sometimes applied to angels, and thinks that it can not possibly prove that Jesus is the Son of God; yet he sees no ambiguity in the term God, though it is constantly applied both to angels and men in the Bible, and but a very few times to Christ. But if it is such an ambiguous text, why did

not Jesus tell Peter so, instead of blessing him, when he said, "Thou art the Christ, the Son of the living God?" All the promises and blessings attached to the Gospel faith, are predicated upon the admission of this fact; and yet my brother calls it ambiguous. The truth is, he does not believe it. Nothing is more clearly stated in the Word of God, than that Jesus is the Son of God; and my brother must know that his reasoning against it is fallacious. My brother is in trouble to-day; he has been putting off answering the arguments from day to day till the present time, and now they press down upon him, and he knows not what to do. He is very much afraid that the Debate will be published, because it makes him go round and round. I thought, that he was getting giddy. He is opposed to its being published; and I knew that he would be before we were half through. He will still feel worse and worse; but I do not know what he will do about it. Do try to be reconciled, my brother. If you did not want it published, you should not have been here at all. He quotes the passage (mistranslated) which speaks of the *blood of God*; but he is very careful to tell us that he does not believe it. But why, then, does he quote it? Thus he assumes his positions; but anticipating an attack, he abandons them—knowing them to be untenable. First he flies this way, then that, crying, I don't mean it; and then he turns another way, and declares that he don't mean that. He calls me an idolater; because, he says, that I worship Christ as a creature; and then admits that he worships all of his Christ (very God and very man) as God; thus admitting that he worships a creature, and is an idolater—falling under the condemnation he pronounced upon me, though I have never assumed such a position. Are the saints in heaven idolaters, who worship the Lamb that was slain? Are the angels idolaters, who worship the first-begotten? Were the Christian fathers idolaters? Were the eminent men I named, such as Eusebius, Dr. S. Clarke, Sir Isaac Newton, John Locke, Milton, J. Q.

Adams, &c., idolaters? He talks of my making a logical blunder. And now I challenge him to show where, through the whole of this discussion, I have made one logical blunder.

He admitted that I had given up but one position; and you all know that that was one which I had never taken. He thought that if Christ received all power, that then there was no power that he did not receive at that time. But if there was no power but that conveyed then, it follows that Christ had none before, and that none, angels or men, had any after; and that even Christ could not have had any when he raised the dead. Such is the effect of my brother's logic, and he can not dodge it. The true meaning of the text, "all power is given," &c., is, that God has given to Christ all authority and power to carry on the work of redemption. But my brother's theory annihilates his God, in spite of his artifice; the cap belongs to him, and he must wear it—the shoe may pinch, but he must put it on. If he dislikes it, let him abandon his theory.

He says, that sitting at the right hand of God, is simply an oriental figure of speech. So that, when John saw the heavens opened, and Jesus standing at the right hand of God, he simply saw a figure of speech—an oriental figure of speech! He thinks, that as God fills all space, the Son could not literally come out from God, nor sit at the right hand of God. I believe in the Omnipresence of God, but not in a physical, bodily presence; that would preclude the possibility of any thing existing outside of his person. God is Omnipresent to understand all things by the perfection of his infinite intelligence. He is present to see every thing; because nothing is hid from his all-piercing eye. His ear is open to all places, not because of a local presence, but because of the perfection of an intellectual presence. Our powers are all bounded by a narrow circumference, and our presence extends but a short distance around us; yet our presence extends beyond the space filled by our person;

but if their philosophy be correct, God's does not. The wicked cannot be banished from, but must for ever dwell in, God. My brother makes out, that God literally fills every thing, even the lower regions of the lost are literally in God. That is a harsh idea, my brother! Abandon it, I pray you. *Again*, Jesus positively denies being the author of his own miracles. He declares that he was not the author of the system he preached. My brother contends that he was, and that God and Christ were one being. I want him to explain this. Come up to the work, my brother, and explain how it is Jesus said, "The Son can do nothing of himself," and yet that he is the eternal God? I want my brother to explain, how the first person in the Trinity begat Christ, and the last person in the Trinity begat him? and how thus he was begotten by two persons, and had two Fathers? This is no isolated objection to the theory, nor peculiar blunder of my brother. The system which he attempts to uphold, involves five hundred as great absurdities as this; and were we to continue this debate ever so long, we should still bring up as great absurdities as this for him to explain away.

Jesus Christ invariably refers to the Father as his authority; he says, the Father has given the Son authority. Why can we not believe him? Yet whether we will or no, the truth remains, that God has a Son between him and all creatures—a divine medium between the Creator and the creature. This has ever been the doctrine held by the most eminently enlightened men of all the world. It has been the comfort and stay of thousands, that we had a divine Mediator. But my brother, by denying this divine medium, and assuming that the mediator is a mere man, has denied the existence of the true Mediator. And I challenge him to show, that he has any medium *between* God and man. Paul says, "a mediator is not a mediator of one, but God is *one*"—that is, a mediator is not one of the parties. My brother says, Christ is two—God and man; but the God cannot be a

mediator *between* God and man, for God is God himself, and not *between*. Nor can the man be a mediator between man and God, for the man is man himself, and not *between*. Is it not proper to say that Christ is the only begotten Son of God? Then why not believe it? Is it right to call *God's Son*—only begotten Son, a creature? Then why do it? So long as there is none other called the *only begotten* and *well beloved* Son of God, the term is not only not ambiguous, but very expressive. I want my brother to explain how, if God and the man Jesus, both make but one person, he can divide them so as to have one to know what the other does not? I want him to tell us, if God and man make one Christ in but one person; and as he says, God left the man to die on the cross, which was the one person? the God who left, or the man who remained? If the God who left was a person, and there was but one; then no person remained on the cross—no person suffered—no person died—no person was buried—no person rose—and thus he destroys the whole plan of salvation; but, if he says that the God that left was not a person, then he falls into the Atheism of which he accused me. If he says that the God who left was a person, and the man who remained was also a person, then he has two persons in Christ, and the creed is false. Answer it as he will, the dilemma is unavoidable. His creed is illogical, and his argument must be so; he cannot avoid it. He has not yet answered my arguments relating to the three persons. Come, my brother, what are they? If they are three angels, they would not, united, make one God! If they be three Gods, then they are not one. To say they are three persons, is no answer. Three men are three persons; to say they are three spirits would not answer. What are they, if they are not three men, nor three angels, nor three Sons of God—what are they? Come, my brother, you like us to define, tell me now, are they three men, angels, or Gods? or if neither—what are they? If you say three Gods, you will thus agree with your choice translation

of *Elohim*, the Gods. Which shall it be? How much easier, as well as more Scriptural, to believe that Jesus is the only begotten Son of God, and that the Holy Ghost is the Spirit of God? How plain was the teaching of Jesus—ever pointing us to the Father, as the only true God!

MR. FLOOD's Eighteenth reply:

I suppose I have the evidence clear, that my brother had no other way of putting in his time, than by trying again, when he thought his brother was in a great dilemma, to increase his difficulty. It seems to me, that that *bell* that was spoken of, is still more uncertain than ever. My brother brings his little pamphlet, and he sets Dr. Summerbell against Dr. Clarke. It is a pity the poor doctor had not lived to this day, to witness the light of this second *Luther*. It was the poor man's misfortune, however. According to the general view, he was the best, at least among the very best, that had ever written on the original meaning of the sacred texts.

My brother refers to the question of Christ having no power, and then having power. But I leave the question; it has been passed over times enough. He said, if all power was given him then, then he had no power when he raised the dead; this, truly, is a remarkable conclusion to be drawn from the premises. "*All power* is given into my hand." Therefore Jesus had no power when he raised the dead. If that is a logical conclusion, my knowledge of logic is very limited.

My brother thinks his opponent's head is dizzy, and would like to persuade you that I am crazy. He would make you believe that I am a blower and striker, and on this morning that he has met a crazy man. Here, his bell will have to jingle louder about my ears, else I will not allow my head to become unsteady in the least. He wants to know how we shall have a mediator? If Jesus Christ is God, then he was no mediator; for he was not between God and man. If Jesus Christ were man, then

he was not a mediator ; for then he could not be between. It is a question between Paul and my brother Summerbell. There is one God and one Mediator between God and man—the man Christ Jesus. My brother, in so many words, denies the statement of Paul, and says it is not so. If Christ is a man, he can not be a mediator ; and if God, he can not be a mediator. I would have you know that not one position has been rendered doubtful, by any one statement, since I have been here ; much less has any point been given up, notwithstanding the touching appeals made for us, to give up Trinitarianism, and his representing that I have nothing here but chaff and hulls, employing such phraseology as this, trying to convince me that my doctrine should be at once abandoned, and tells you that his brother is in some difficulty ; that his brother had felt himself in his last moments. But I suppose it was because he had persuaded himself that I would be closed up the first day, and sent home. And my brother here wants to persuade the people, and urges upon them, that my nerves are all shaken and my head dizzy, and that I am just about to yield up my own and adopt his system. But his Christ is neither God, angel, nor man. Now, here is the point to be met : I want to know what his Christ now is ? He says he is not God, nor man. Paul represents the human nature of the Lord Jesus Christ, to demonstrate the truth that his body was an earthly body. He says, “ a spirit hath not flesh and bones, as ye see me have ; ” he had a body, an identical body, and took that body to heaven. If Christ is not God, he, through his humanity, does not become the visible likeness of God to the world, in the person of the man Jesus Christ. Thus, I assert again, it is the basest of idolatry to worship him. I do not make my brother say this, but I draw the conclusion from premises laid down. He desires to present Christ as an object of worship, and he is not able to tell you what Christ is. I tell you he is man and he is God—very and eternal God—one with the Father. “ The Word was with God

and was God," and was that Word that was made flesh, and we beheld his glory full of grace and truth. Now I am close in your neighborhood, and yet my brother insists that his opponent has retreated; that he has avoided every issue, dodged every question. If we have a second edition of this class of speeches, in the future, it will be very interesting to one class of people. I glory in my doctrine. The more I reflect, the more I investigate, the more deeply is my heart in this glorious doctrine of our Saviour! He is our Creator, our preserver, and understands all our wants; he possesses all the perfections of the Divine mind. I have shown that he possesses all the attributes essential to the Divine mind; he possesses omniscience, omnipotence, and omnipresence, and then I have shown, immutability. If all things pass away, we have the assurance that he is the same. What is he? Would we could tell what he is. He says, my system would not save a cricket. My system is sufficient to save a whole lost world. We have but one God; three persons in one, and one in three—the Father, Son, and Holy Ghost. I have a system here that proves sufficient for the salvation of all men. God's love to the world is manifested in his looking to the wants and necessities of all men; in providing a Saviour just suited to their condition, possessing all the infinite perfections of Jehovah, capable of supplying our needs and wants, and in whom, at the same time, were hidden the infinite treasures of the Divine wisdom. As I have shown, the true position is, that Christ, our Redeemer, is both God and man. Through the man Jesus Christ, we have access to God; he is the medium of our approach, and appeareth in the presence of God for us. To-day he is there—the Almighty Being; not a being destitute of knowledge; nor a being that may be imperfect. If, as my opponent says, he is neither God nor angel, if he can conceive of a being that is not the creature nor God, I want to know what it is. The doctrine of the Trinity, he asserts, is false—contrary to the teaching of the Word of God.

Five days has he been laboring, to prove that the doctrine is contrary to the Word of God, and he closes his argument, turns round and supposes his opponent is just ready, and presses him to give up the ghost at once. My brother must have done a great work, that he has vanquished his opponent. I assume, the only begotten Son of God is the only begotten of the Father, and he states I have two Gods. I quote Luke, to show that the Virgin, overshadowed with the power of the Highest, conceived and bare a Son. I showed him that he was the Son of David and of Abraham, and was the God of Abraham and of David.

I propose to lift the flood-gates a little while, and give my brother a passage homeward. You may take this for braggadocia ; but it is my purpose to let the wind out of his sails. I sympathize with you, my brother, on your way homeward, but I must necessarily perform my work. My brother has been anxious to make you believe that I have failed in argument. Not in any sense. The doctrine of the Trinity is the doctrine of the Bible, sustained by the whole of the Word of God. I call heaven and this congregation to witness, I have not been sensible of the slightest interference with those truths, since the commencement of this argument. We intend to expose our views of Methodism, and let it go open-handed to the world, and preach the true doctrine ; we come outspoken, and hesitate not to invite the world to examine. This Word of God is our Redeemer God—our Christ whom we worship in spirit and in truth. All I say to my brother, is, that I wish he had served this Master and never done him wrong. I have served Christ for seventeen years, now, and bowed at the shrine of him who is the only living and true God. I have worshiped him united as the Father, Son, and Holy Ghost, and he has never done me wrong. Then, why should I betray him, and turn my back upon his bleeding cross ? I am sure my brother will not be offended at this appeal, will he ? I challenge my brother to produce one instance, in which

I have prevaricated ; and whatever may be the result of this discussion, I shall have the proud satisfaction, that I carry within, the consciousness that I have acted as an honorable, honest man, and not tried by any means, to prejudice the argument, neither in the pulpit nor out of it, and sought no advantage of my opponent. I urge you to weigh this, and not let it pass from the mind, by a mere statement, that no answers have been given to the arguments advanced by the brother from Cincinnati. A very large portion of the audience imagine that much has been done. If anything has been done to show the absurdity of the Trinitarian doctrine, with regard to the point at issue, I hope it will be pursued. He says I am afraid of the publication of this book. Neither in public or private have I expressed any objection. I could have desired to present my thoughts in a more connected manner, than I can do in following the tedious course of my friend. When all earthly friends fail, you will find me clinging to the cross of Christ, as my hope of salvation ; as my only refuge, and only hope, you will find me looking to Christ—as the only hope for the lost and perishing—as the great Captain of Salvation—equal with the Father and the Holy Ghost, in one person.

I have asserted the essential omnipresence of Jehovah, and the Psalmist says, “If I ascend to heaven, thou art there,” &c. So you see, according to the language of the Psalmist, God pervades immensity of space. But my brother gives him identity somewhere, though he does not pretend to be explicit. It is enough for me to know that God is everywhere—that he is ubiquitous. My brother himself tells of his divine omnipresence ; however he may limit it, or however circumscribe it. I took the liberty, in the discussion, to state that it was a mysterious subject, and he turned round, saying it was so. It might be thought a convenient opportunity to make an impression, that he had made a point in doctrine—some point that his brother had denied.

MR. SUMMERBELL'S Nineteenth address:

My friends—Because I read an argument from a printed pamphlet of my own, on Jer. xxiii, 6, to avoid the trouble of writing it again, my brother calls me, Dr. Summerbell *versus* Dr. Clarke. But, my friends, Dr. Clarke is on my side on this text, so that it is Drs. Summerbell and Clarke *versus* Dr. Flood. And I am sure that the text will admit of no other construction than that I gave; for they admit that the Trinity draws its authority from the New Testament, only; then, why do they go to the Old? On this text, Jer. xxiii, 6, viz: יְהוָה צִדְקֻנוּ *ve-zeh shemo asher yik-reu yehovah tsidkenu*, translated in the Septuagint, *καὶ τούτο τὸ ὄνομα αὐτοῦ ὃ καλεῖται αὐτὸν κύριος Ἰωσεδεκ*; that is, “And this is his name which the Lord shall call him, Josedek.”

Clarke says, “In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby she shall be called, THE LORD OUR RIGHTEOUSNESS!”

“I doubt not, that some persons will be offended with me for depriving them, by this translation, of a favorite argument for proving the divinity of our Saviour from the Old Testament—but I cannot help it; I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The Septuagint have so translated it before me, in an age when there could not possibly, be any bias or prejudice, either for or against the fore-mentioned doctrine—a doctrine which draws its decisive proofs from the New Testament only. As to those who put the sense of their creed upon the words, they must be content to stand out of the list of Hebrew critics.”—Clarke, Jer. xxiii, 6.

He re-states my argument, “If Christ be very man, then he can not be mediator *between* God and men, because he is man; and if he be ‘very God,’ then he can not be mediator *between* God and men, because he is God—‘For a mediator is not a mediator of one, but God

is one.'” Gal. iii, 20. He quotes, “There is one God and one mediator between God and men, the man Christ Jesus,” 1 Tim. ii, 5; but Paul did not say, “very man,” nor did he mean “very man,” for he did not believe that Christ was “very man.” Paul says, “The first man was of the earth, earthy; but the second man is the *Lord from heaven*.” 1 Cor. xv, 47. One thing I wish you to notice, mark, and remember. Every solitary effort against the true doctrine fails, and every text when examined, comes out “right side up with care,” for the Christian doctrine; but when I attack his system, he can neither clear it up, nor defend it. He has but a “very man” sacrifice, yet I have quoted Clarke every day, that “God will no more accept of man’s blood for sacrifice, than he will swine’s blood,” but he takes no notice of it. My brother says, that some one (?) declared that he would not last one day in this discussion! Now all my friends told me that he was a *very smart man*. He now *declares* that he has not abandoned one position. That is good! Did you not admit that God has a body, contrary to your creed? Did you not admit that Christ was divided three days and three nights, contrary to your creed? O, yes, brother, don’t go back after coming out so far—Come on! My brother does not yet explain about worshiping all of his God, or all of his Christ. If his God has a human body, then he worships a creature. If his Christ is part, very man, and he worships him all, then he worships a creature. We worship Christ as the Son of God. Heb. i, 6, “When he bringeth the first begotten into the world, he saith, let all the angels of God worship him.” Did God mean himself? Did he mean himself when he said, “Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom, for thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows?” Angels worship the Lamb that was slain. Rev. v, 12. My brother thinks, dame Nature made my head wrong. Any thing to

get off the question. Let me remind you, my brother, that my head is not the question.

My brother can not see how it is, that we are not Arians. Arius held entirely different views; views much nearer my brother's—only Arius' created Son of God was much older, and perhaps, greater than my brother's. With Arius, the Son of God was the first being created in eternity; but with my brother, the Son of God is only about 1800 years old. That is the difference. Neither he nor my brother believes in a Son of God truly begotten of the Father before all worlds. I will read from Neander:

“Arius certainly did not believe that he was preaching a new doctrine, but only bringing out and establishing the old church subordination system; without which, it seemed to him, neither the monarchical principle of the Triad, nor the self-subsistent personality of the Logos could be maintained.”—Neander, Vol. ii, p. 361.

“He (Arius) was intending simply to defend the old doctrine of the church concerning the *Trinity*, against Sabellian and Gnostic opinions.”—Ibid. p. 365.

“Eusebius was of opinion, that it was impossible to express the truth after the manner of men, in any other way, than by saying, the existence of the Father precedes the existence and origin of the Son.”—Ibid. p. 368.

My brother challenges any medium between God and the creature; let me read him the views of the early Christians. Neander, i, p. 605, states, “The prevailing view, in the Western church,” to be “one divine essence in the Father and the Son, but at the same time, a subordination in the relation of the Son to the Father.” Now unless this divine essence was created, which my brother will not say, the subordinate Son uncreated, was a medium between God and the creature. The whole church was comprised in what was called the Eastern and Western, and on p. 608, Neander says, “that these same views prevailed in the Eastern church till late in the fourth century.” Also, the Gothic nations believed that

the Father was greater than the Son; but not that the Son was created.—Wadington, p. 117.

We read in the Bible, that Christ is the mediator between God and men; that he is God's Son, and that God is his Father. Would my brother call God's only begotten Son, "begotten before all worlds," as per Nicene creed, a creature? Dare my brother say that? But still he denies a medium; then let me prove it further by his orthodox fathers, as he would term them. Neander says of the adoption of *omoousion*: "The majority of the council might perhaps agree in the articles against that part of the Arian creed, which placed the Son of God on a level with creatures, yet the definitions of the *ὁμοούσιον* were at variance with the oriental type of doctrine, hence there arose much opposition," &c., yet, he says, Eusebius finally accepted it; for it, "according to his interpretation, denoted nothing else than the exaltation of the Son of God above all comparison with *created beings*, and his perfect likeness to the Father." These saw a medium.

"There were many others who adopted the Nicene creed in the same sense with Eusebius, interpreting it in accordance with their own doctrinal system; so that the *ὁμοούσιον* was nothing more than a designation of the *ὁμοιότης κατ' οὐσίαν* (likeness in respect to essence). At first, seventeen bishops, who probably belonged to the strictly Arian party, declined to go with the majority; but as the creed was to be made known under the imperial authority, and threatened all who would not adopt it with the loss of their places and condemnation as refractory subjects, the greater part of these yielded through fear."—Neander, Vol. ii, p. 376–7.

Mosheim says: "Dr. Clarke maintained an equality of perfections in the three persons, but a *subordination* of nature in point of existence and derivation." Vol. ii, 315,

You see my brother fails in every thing. Now, I challenge him to show how he worships all his Christ without worshiping a creature; but he can not do it—mark that.

Will my brother still say, that there is no medium between God and the creature? We will see. I can bring him floods of authority on that point if necessary. My argument on the three divine persons, who are all infinite, and possess every attribute of Deity, my brother has not yet answered. If three persons, possessing every possible perfection of God infinitely, are three Gods, then my brother's three persons are three Gods, according to his own argument. If they are not three Gods, three angels, nor three men, what are they? to what class of beings do they belong? You see how he dodges all my arguments, promising day after day, that he will answer them when the proper time comes.

He says that Christ is Omnipotent; yet Christ says, "I can of mine own self do nothing." He says that Christ is Omnipresent; yet Jesus says, "I am glad for your sakes I was not there." Which will you believe? He says, Christ is Omniscient; but Christ says, "that he knows not the day nor the hour." Who is correct, Jesus or my brother? Let my brother answer. Clarke represents the Son as simply man. I will read him on Luke i, 25.

"Behold the greatness of the *man* Christ Jesus: 1st. Because that human nature that should be born of the Virgin, was to be united to the divine nature. 2d. In consequence of this, that human nature should be called, in a peculiar sense, the *Son of the most High God*, because God would produce it in her womb, without the intervention of man. 3d. He shall be the everlasting Head and Sovereign of his church. 4th. His government and kingdom shall be *eternal*, therefore, also, that holy thing, (or person) *shall be called the Son of God*. We may plainly perceive here, that the angel does not give the appellation, *Son of God*, to the *divine nature* of Christ.

"Here, I trust, I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the eternal Sonship of Christ, is, in my opinion, anti-Scriptural, and highly dangerous. This doctrine I reject,

for the following reasons: If Christ be the Son of God, as to his divine nature, then the Father is of necessity, prior, consequently superior to him. To say that he was begotten from all eternity is, in my opinion, absurd, and the phrase, Eternal Son, is a positive self-contradiction."

Such views are still inferior, in honoring the Son, to those of Arius, of which Neander says:

"A condemnation of these Arian propositions, might doubtless, have been carried through, if on the other side, the party defending the Homousion, (now called Trinitarian,) had not raised an opposition to the dominant church doctrine of the East, and if certain individuals had not come out as mediators between the contending parties. They also endeavored to establish peace, and are called 'authors of peace,' especially the learned bishop Eusebius, of Cæsarea."—Neander, ii, 373.

Still, my brother objects to Mark xiii, 32, "Of that day and hour knoweth no man, no, not the Son." He goes to Clarke; but Clarke himself can not explain it. It is very much in the way, and must be got rid of. Clarke goes to Macknight; but says that he is "afraid" that Macknight's explanation "only cuts the knot, but does not untie it." My brother says, Clarke does not think it Bible; and why, pray? simply because it contradicts his theory. He objects that it is not found in the parallel passages in the other Gospels. A poor reason, truly. More than half of John might be rejected on the same grounds; but Matt. xxiv, 36, says the "*Father only*" knows; so that denying one text, will not relieve them. It is surely a false theory that tears the Bible to pieces in this way. This way of explaining the text, by denying it, is exceedingly awkward. So many passages are constantly in his way; but it is not with me that he has to contend, but with God's holy book. If he could only drag out all these texts, and could get the Trinity in their place, why he could soon prove his creed. Had he made the Bible, he would have put it there; but those who made the Bible, were not Trinitarians. The

God of heaven did not believe in the Trinity, nor did the prophets or apostles. He has not been able to find one single text that sanctions such a belief. But instead of finding it in texts, texts have to be explained away, and denied, to bring it in. It is a false theory that thus tears the Bible in pieces. Do not believe him, my friends, when he tells you that your salvation depends upon your holding on to such a belief: thousands were saved before such a faith was thought of, and you may be, though you should renounce it. My brother says, that I said, that his system would not save a cricket. I said that if he would take what we believe, from his system, that it would not save a cricket. Take away the Bible, and leave only his Constitution—take away the true God, and leave only his Trinity—take away the Son of God, and leave only his human nature—take out of it all the Christian's faith, and a cricket would consider itself in danger upon it. Clarke thinks that Jesus must have known the day of the end of the world, for Daniel did. Now, I deny that Daniel did know it. He says that Clarke refers it to the destruction of Jerusalem. However Clarke may interpret it, Matt. xxiv, 36, says "the Father only," and consequently, that excludes from that knowledge all other persons.

My brother has not satisfactorily answered this text, and he is yet groaning under the embarrassment of making two persons the Father of Christ. He said that the Holy Ghost was as truly a person as the Father, because he begat Christ as truly as the Father did; but now he tries to shift the difficulty off on Luke; but Luke was not a Trinitarian, and will not help him. He tries, in vain, to make Luke a scape-goat to bear the sins of his creed. Let my brother explain how two persons begat Christ. Do not leave it, my brother. If you are crowded for time, it is your own fault. You have put off too much for to-day. Again, he says that he will not abandon his system. Persons are often most confident, just before they turn. The darkest hour is just before day.

and there is no better sign that he is troubled with misgivings, than this constantly declaring, that he *will not*. He calls heaven and earth to witness that he is not beaten in this debate. It always looks as though a man considered his case bad, when he offers to swear to it, before he is asked. He declares that he has been honest; who disputes it? and that he will stick to his doctrine. If he prefers it, let him do so; but he will wear it more loosely than ever before, I am certain. It will not enter into the deep consciousness of his soul; but hang about him as a loose and superfluous garment. You see how he manages; he lets nearly all my arguments go unanswered, and goes off into an extasy of exhortation—gives us a good talk about holding on to his religion, and declares he won't give up his creed, nor his Saviour. Who wants him to give up his Saviour? I do not! As for his creed, there is little left that he has not already given up. I want him to hold on to his Saviour, and be as happy as he can to the end of his life, and hope that he may hereafter see his Saviour at the right hand of God, in the kingdom of heaven. But he stills throws in a little frolic and a little fun; and if by this and loud words, and hard sayings, and passing over Jordan, and seeing the pebbles, he can create a little protracted meeting excitement, and get your minds diverted from the argument—as the affrighted partridge lures the enemy away from her nest—why let him do it.

He still, as he has done all along, threatens to raise the flood-gates, and give me a water passage homeward; it has been flood, flood, flood, with him, but still there is no water—like a dry pump, he only sucks wind. There is no danger; there will be no shower; there may be thunder, but no lightning; all of you keep your seats. He has not answered my numerous arguments; he has not answered his own authority, that there are two other persons in the Trinity, beside God, and about Christ having two persons for his Father; and about Christ being *God*, because he knew that *his* brother Lazarus was

dead! He has not told us what the three persons are; whether they are three Gods; three Sons of God; three angels; three men, or to what class of intelligences they belong. If the three persons are not three angels, men, nor Sons of God, what are they? Now, brother, don't evade this question any longer.

I want him also to answer this argument: He says that his Christ is very God and very man; yet, both the God and man combined, make but one person, and that God abandoned the "very man" on the cross. Now the argument is this, was God who left, one person? If my brother denies it, then he falls into Atheism; but if Christ, composed of both God and man, was only one person, then if God was a person, it follows that when God abandoned the "very man," one person was gone; and as the two made but one person, then all the person there was there, was gone. So that no person died for our sins, no person was buried, no person rose again from the dead, and our faith is vain—we are yet in our sins. My brother still claims that Jesus is self-existent; but he says: "I live by the Father." Jesus ever acknowledged his dependence upon the Father. At the raising of Lazarus, he said: "I thank thee, O Father, that thou hast heard me." He also directs us, when we pray, to say "Our Father."

When Paul says, "all things are put under Christ," he immediately adds, "*it is manifested that he is excepted, which did put all things under him.*" 1 Cor. xv, 27. And "when all things shall be subdued to Christ, then shall the *Son also, himself, be subject to him that put all things under him.*" 1 Cor. xv, 28. Will almighty God ever be subject to another being?

God has an "*only begotten Son.*" John iii, 18. Was Jesus Christ an only begotten Son? If so, can he be God the Father?

There are, in the *New Testament*, *seventeen* passages, wherein the Father is styled the *one, or only God*, and nearly *two hundred* in which he is styled *God abso-*

lutely; while there is not *one* in which the *Son* is so called.

There are *ninety passages* in which all prayer and praises are directed to *God the Father*, and which imply that all things should be directed to *his glory and honor*; and the manner of address is *uniformly through Christ*; and out of 1300 *passages*, wherein the word, God, is mentioned, not one *necessarily implies* the existence of a plurality of persons.

Those passages in which Jesus Christ is *declared positively*, or by *implication*, to be *subordinate* to the Father, *deriving from him his being, receiving from him his divine power*, and acting in all things wholly in *subjection* to the *authority and will of the Father*, are in number above *three hundred*.

In a word, the *supremacy* of the *Father*, over the *Son*, is the simple and indisputable *doctrine of the Bible*; whereas the doctrine of the Son's *equality*, or *identity* with the Father, is clothed in *mystery, encumbered with difficulties*, and *dependent*, at best, on but a *few passages for support*.

The Trinity is unknown in the Bible. A man having the Bible alone would never find a Trinity. If he would, let my brother produce the texts—even one single text. The word was introduced among Christians by Theophilus, bishop of Antioch, in the latter part of the second century, but not so soon applied to the Father, Son, and Holy Ghost. The doctrine was commenced at Nice in 325—received its finishing touch in 381, but was not entirely finished till 681. Gibbon iv, 422. It was adopted in Spain, in 589, Gib. 345; in England, in 596; see Milner, i, 519; and Bede, lib. 2, ch. 4 & 20; in Africa, in 534; see Gib. iv, 114. Our views are spreading now in every denomination. Many of the most eminent bishops of England hold our views of the Trinity, as witnessed by Mosheim. Since the first of this century, over two hundred ministers of the Church of England have petitioned to have the Athanasian creed taken from the

Prayer-book. Over 300 churches in New England have renounced the doctrine during the same period. In the work of an Episcopal clergyman ("One of Three Hundred,") published by the Protestant Epis. S. S. Union, p. 185, the learned author says, "Again I look over the Presbyterian and sectarian world—German, French, Dutch, Scotch, Irish, English, Dane, Saxon, Prussian, American, &c., how many pastors, and how many flocks do I see, by whom the Majesty of an everlasting Trinity, &c., are now regarded as the exploded eccentricities of the half-emancipated Reformers, (One of Three Hundred, p. 184"). And on the same page, he mourns that even where Michael Servetus was burnt by Calvin, "Socinus exults over Calvin"—Unitarianism over Trinitarianism, p. 184.

MR. FLOOD's Nineteenth reply :

For the seventy-seventh time, perhaps, I speak of the miraculous conception of Jesus Christ, in which my brother claims that I say he has two fathers. I hold there are not two Gods—I acknowledge but one—and that the miraculous conception was in the following manner: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." Luke i, 35. I assumed here that Jesus Christ was the only-begotten Son of God. I never once asserted that he had two fathers. This language my opponent has labored to put into my mouth, and crowd down your throats. I now assert that there is no ground for any such statements, and never was. I hope to treat my opponent honorably in this debate. He quotes, "The first Adam was made man." I answer him again, that the first man was created and formed of earth, by the hand of God; was made a man, not a child or infant, but a full-grown man; and the same power that formed him, and made him a living soul of the dust of the earth, was

capable of producing another. I now record again, there is not a single proposition that my brother has brought forward, nor a single text of Scripture, but what has been answered by me; and yet he tells you of a thousand texts he has produced which I have not noticed!

I promise you, right here, that if I expend all my wind, I will speak out, distinctly and plainly, that I may be understood by every sensible man—even if my brother should call you his “dear, SWEET friends,” as he did the other day; but I will try to use language which does not sound like a mother petting her child. He says that Christ is not angel and not man—that he is not created. If not a creature, then, of course, he is uncreated; and if uncreated, eternal; and if eternal, God. Here is the conclusion drawn fairly from the premises. This is the position I assume: that he is not created, but that all things were made by him, and for him.

With regard to the reports of my brother, that I have been in great trouble, and very much concerned respecting the result of this discussion; and that he has quoted a thousand passages of Scripture and more, and I would not answer him; if the eye and countenance are any index of the sentiments of the heart, I know what the result of this discussion will be; for I see some faces that are exceedingly long; and I noticed, my brother, when he went away, looked as if he had been deserted by his best friends. When argument fails, he resorts to the language of Billingsgate; and he says, if we take his creed away from ours, we have nothing left—not enough to save a cricket! The other day he introduced devil-authority; now he introduces cricket-theology; and at another time, partridge-theology! I regret that he descends to use such language as this; and he complains very much of my play of words. You will remember he gave me credit for four things; and this language he repeats again, and says I remind him of a dry pump that sucks only wind; but he says this because I have taken the wind out of his sail. The proposition from which my

brother wanders is this: "Is the doctrine of the Trinity, as set forth in the Discipline of the Methodist Protestant Church, especially with regard to the equality of Jesus Christ with the Father in substance, power, glory, and eternity, contrary to the teaching of the Word of God?" But he goes off to talk about cricket salvation, and the amount of truth that would be necessary to save a cricket, and such kind of stuff! I can not conceive how ideas so limited in themselves, should occupy his mind, unless he abounds in such ideas; for "out of the abundance of the heart the mouth speaketh."

He talks about my exhortation, and seems desperately afraid of the impression that will be made by the great fundamental truths upon which the hopes of the world rest; and he is careful to admonish you that other exhortations are to come: this is a great trouble to him. He says, that worship is to be paid to God, through Christ. I wish to inquire, if we are to understand by that that he does not worship Christ? You will remember that angels in heaven worship him: the language was quoted, "Let all the angels of God worship him." Paul does not say that they should worship God through him. The spirit of revelation proves that he is the proper object of worship; that all the angels of God worship him—which they, doubtless, do, as the Creator of the world. My brother told us that Christ was not a creature, and not God. And if he is not a creature, then he is uncreated and eternal, co-equal with the Father in existence, as in other respects; and yet he declares that we have a little God and a great God. He complains now, that I asserted my determination not to abandon my position; but, he adds, the darkest hour is just before the morning breaks. I hope, when he goes from this place, that he will do me no injustice by asserting that I yield my position; for I aver that his powers of argument have never made the slightest impression upon me.

I sincerely desire my brother's conversion to the truth; and I have no desire that he should continue to drive on

his godless boat, but that he should come under better influences, and have evidence of the great truth that God is one, Father, Son, and Holy Ghost, equal in substance, power, glory, and eternity; that Jesus Christ is very God and very man, one united in three persons, never, never to be separated. I am sorry to discover a disposition to a little fever in my brother's constitution; but I will bathe him with a little cold water occasionally.

He quotes Clarke to prove that the doctrine of the Trinity receives its only support from the New Testament—the Old Testament was a shadow of things to come. I mentioned that Dr. Macknight, Benson, and Dr. Coke, all harmonized in their views on this subject; and these are all against Dr. Summerbell. I ask if I have not, all the time, been compelled to occupy an affirmative position? and now he is desperately concerned about the exhortation that is to close this discussion; and that will recall, as far as possible, all the arguments I have advanced. If he has advanced arguments that I have not noticed, it has been because they were undiscernible to the naked eye; not that I have not been able to descend into the depths of his mighty argument.

Judging from the whole production with which he has favored us, I suppose, that since he came into the possession of his vigor and strength, he has been devoting himself and his attention to this particular subject; and, though the mountain has greatly labored, the world must judge what it has produced.

MR. SUMMERBELL's Twentieth address:

My brother talks a good deal of my greatness; my friends, generally, are not so favorably impressed. If I had a few such friends as my brother, I should have a great name in the world. I am glad, however, that he thinks well of me. He now says, that he has answered all of my arguments. It is well he told us, for I was not aware of it. Next he says, that he *will* answer them! Will it be here, or somewhere else? You will see. It

is admitted, on the best authority, that the Trinity was not revealed in the Old Testament. Now is it not an odd thing, that four thousand years should have passed away before the doctrine of the Trinity was revealed? My brother denounces such authors as I have quoted, *i. e.*, Clarke, Barnes, Neander, &c., and says that they agree with me—that they have got into the Trinitarian church, but don't belong there. At this rate he will find the majority against him. And are not the Scriptures equally against him? He now says, in defiance of Clarke, that the Old Testament is full of texts which prove the equality of the Father and Son. Then why does he not produce them? And that the suffering and atonement of Jesus Christ are as plainly set forth as in the New. True, but there is no discussion on that. He first said, that the two natures were united in Christ *never* to be separated; then he said that they were separated three days and three nights, and now he says that they were never to be *permanently* separated. He says that he can not tell which Lord I thank; that we have a big God and a little one. I might as courteously say, that I can not tell which God he worships. We have no big God and little God. We have but one God; we are not Trinitarians. That little God doctrine, sir, is not very reverential to Jesus; I would rather you would not use it too much, for you will have to settle accounts with Jesus for it. He speaks of the wise men worshiping the babe that was born. But does he believe that that babe was the mighty God? On Is. ix, 6, "Unto us a child is born," he tells us that he does not; "that the child born was not the mighty God." Does he then approve of their worshiping the babe, or not? He again contrives a plan to get rid of me. My presence seems to agitate my brother greatly, and he is constantly devising some means to get rid of me. He first threatened to give me a water passage home; then to fill my sails with wind and speed me along. Then he expressed a great deal of regret at my course; then talked angrily, but anon gets into a better humor again.

My brother says, that I had the letter of the brother who joined the Christian church yesterday, before I came into the house. Very well!

FLOOD.—I ask if my brother saw that letter before he came into this house?

SUMMERBELL.—Yes. What of that?

The young man* wishes to speak, and appeals to the Moderators.

MODERATORS.—As his motives are impeached, he has a right to explain.

FLOOD.—I object. I appeal to the rules of the discussion. (They are read, and prohibit him.)

MODERATORS.—It is decided that the young man may explain, after the discussion of the day has closed.

Summing up.—1. My brother thinks that I have misrepresented him, in regard to Christ having two Fathers. I have not. He told us that the Father was the first, and the Holy Ghost the third person in the Trinity. He then went to the Scriptures, to prove that the Holy Ghost (the third person) begat Christ; then turned to another text, to show that the Father (the first person in the Trinity) begat him, and thought that from this the Holy Ghost must be a person as truly as the Father, for he begat Christ as truly as the Father. According to that, two persons begat Christ, and two persons are the Father of him! My brother could not explain it, and he never will, for it is a part of a whole system of error.

2. My friend has been unable, in the five days' discussion, to produce one single text which proves the personality of the Holy Ghost, as a distinct person from the Father. But he has rather admitted that it is not a person, by comparing it to a pendulum swinging beneath God's throne, vibrating through heaven, earth, and hell.

3. Neither has he produced one text which proves that the Holy Ghost is God, distinct from the Father.

*The young man, Mr. Allison, professed that he entertained the best of feelings toward his Methodist brethren, and that he simply left them on account of his convictions of Truth, &c.

4. I have proved to him, that according to Trinitarianism, there would be at least six spirits in the Godhead, and have vainly demanded of him, to show why or wherein, God the Father was not as much a spirit as the Holy Ghost, according to his theory.

5. In answer to his argument on the text, "The grace of our Lord Jesus Christ be with you," I referred him to Rev. i, 4, where the grace of the seven spirits is invoked. His reply was, that here John invoked the grace of seven angels, &c., thus confounding his own logic.

6. I answered his argument on "baptizing in the name of the Father, Son, and Holy Ghost," by showing that thus also the Holy Ghost and fire were associated in baptism; God with the Lamb in worship; and the Lamb with Moses in the song of Moses and the Lamb; and David with God in worship; 2 Chron. xxix, 20; which would make them all Gods, according to his mode of reasoning.

7. He has not defended the hard language they use concerning Christ, when hard pressed.

8. He has not attempted to answer my argument on Elohim, except by quoting ex parte authors, that it should be translated "Gods;" thus teaching three Gods, contrary to his creed.

9. He has not answered my argument, showing the contradictions among Trinitarians and how they anathematize each other, being altogether unsettled about what the true doctrine is.

10. He has not answered my argument, proving that his system in reality inculcates the idea of three Gods, into which error Trinitarians always run when hard pressed.

11. I proved that his own position, on the Divine attributes, if true, annihilated the Father; to which he has not responded.

12. He has never told us yet, whether he will worship all of his Christ—"very God and very man"—the Divine, and what he calls the human nature or "crea-

ture," which is united to Christ in one person, and which, with the three persons of the Trinity, now dwells in heaven.

13. He has not told us, whether he will worship all of his God, or whether he rejects "God's body," as he calls it, from his worship.

14. I proved to him, that all the "fathers" of the church were against him, and he has not been able to find the Trinity in one of them.

15. I proved to him, that all the earliest Christian kings, emperors, historians, and nations, were opposed to the Trinity, to which he has not made a solitary reply.

16. I showed him that the word Trinity was *first* introduced into the church by Theophilus, of Antioch, after the middle of the second century, but not applied to the Father, Son, and Holy Ghost, till a much later period.

17. I have proved to him, that the Trinity was not finished till A. D. 651.

18. My friend has given up the word TRINITY! which stands at the HEAD of his Articles of Religion.

19. He admits that the second person in the Trinity is not the Eternal Son of God, contrary to all orthodox faith.

20. He concedes that God now has a body, contrary to Art. I, of his creed, though he says that he had no body for four thousand years.

21. He admits that the human and Divine natures in Christ were separated *three days* and three nights, contrary to his creed, Art. II.

22. But still my friend, this morning, calls heaven to witness that he has given nothing up!

23. He challenged *me* to explain how Christ could be neither the supreme God nor a creature. In reply, I showed him that he was the only begotten of the Father, and quoted Neander and Mosheim, showing that such was the opinion of the fathers, and the most learned men of the Christian church.

24. My brother has failed to find the Trinity in the

Bible. In five days' discussion, he has failed to produce one single text to show that we should reverence the Trinity, or worship the Trinity, or in any way make use of the word Trinity.

25. He has failed to produce one text which says there are three persons in the Godhead ; or one text, which calls Christ "very man," or says that he is equal with the Father, in substance, power, glory, and eternity ; or that the Holy Ghost is a person. All these positions my brother has been unable to sustain, but puts off answering my remarks in reference to them, till some future time. And now, here we are, at the last day and hour of the debate. He has put them off, from time to time, thinking that they would pass from the mind and be forgotten.

26. In quoting texts, he has found himself unable to sustain his doctrine ; and has introduced words which were not found in the Scriptures, and relied on texts which his own authors give up as not proving the doctrine.

27. He has quoted the Discipline, where he should have quoted the Bible, to prove his doctrine.

28. Endeavoring to divert your minds from the main issue in the question, he has gone off into exhortation, instead of meeting the arguments ; and endeavored by slaps, thumps, and stamps on the pulpit, to create such a noise as to draw off the attention, just when he should have been arguing the point.

29. It plainly appears that he himself feels that he has not proved his doctrine, by his so often exhorting his people not to give it up. As much as to say, Although I have not been able to prove it, yet I want you to take my word that you can not be saved without it.

30. I showed him that Trinitarianism, according to their BEST theory, is only EQUAL to the *lowest* form of *Socinian Unitarianism* ; each system having one God, and no more ; and each having one "very man sacrifice," and no more.

31. I proved that Trinitarianism, according to its worst view, divides the divine essence, and teaches three Gods; my brother himself contending that the Hebrew word, *Elohim*, God, should be translated GODS.

32. He has not attempted an answer to my arguments on the infinite attributes, that they can not be bounded, measured, or stated as a given quantity.

33. He has not answered my argument from John xi, 15, where Jesus says, "I am glad for your sakes that I was not there."

34. He has failed to answer my arguments on the thousands of personal pronouns in the singular number, applied to the Divine nature—each one of which is an incontrovertible argument for the unity of God.

35. He says that the three persons, Father, Son, and Holy Ghost, all now dwell in Christ; thus making the three persons all dwell in him—another person, instead of making him one of the three persons.

36. I showed that by what they call the Godhead, they mean simply the Divine nature, which is common to different persons, or in which different persons exist, the same as in one human nature all mankind exist; and that their unity of God is no more a unity of God, than the unity of the human family, in one humanity, is a unity of man; so that they, in reality, no more believe in simply one God, than in one man. And I proved to him that the Hindoos, with a million of gods, claim to, and really do, believe in the unity of God, in the same manner that he does, and may be excused from the charge of believing in more than one God, as well as he.

37. I proved from Dr. Clarke, that the Trinity was found among the Hindoo and Chinese idolaters, and worshiped there long before it was known in the Christian church. (See John i, and Jer. xxiii, 6.)

38. I demonstrated to him, that if Christ, both God and man, embraced but one person; that then, when God left the man, according to his creed there was no person remaining on the cross, since there was only one person,

and that person (God) had left; so that no person died for us.

39. I presented him with over thirty plain discrepancies in his Articles of Religion—and between them and their expositors—to which he has not deigned to reply. He has these yet to answer, or to let it be for ever known that he can not answer them.

40. I showed him over thirty particulars in which they make the Son inferior to the Father—none of which he has answered.

41. Where he has attempted replies to my texts, he has, in some places, doubted their truth, and in others, their genuineness; but in no case has he found any of the peculiarities of his creed in the Word of God.

42. He has complained that he knew not that I would certainly be here; yet he himself set the time, and I received his letter informing me, the Saturday before coming here, on Monday—too late to reply.

I have a few moments left, and not choosing to fill up my time with exhortation, I will present you with a number of texts on the unity of God. Whatever men may think, God is One, my friends; and He will ever remain—*eternally One*.

Ex. xx, 3, First commandment, "Thou shalt have no other Gods before me." Not us, as though there were three persons.

Deut. vi, 4, "Hear, O Israel, the Lord our God is ONE Lord." Not Trinity.

Job xxxi, 15, "Did not ONE fashion us?" Not three.

Zech. xiv, 9, "There shall be ONE Lord, and his name One." Not three.

Malachi ii, 10, "Have we not all ONE Father?" Nothing is said of three.

Malachi ii, 10, "Hath not One God created us?"

Matt. xxiii, 9, "ONE is your Father." Not three.

Matt. xix, 17, "None is good but ONE, that is God." Not three.

Mark xii, 29, "The first of all the commandments is,

Hear, O Israel, the Lord our God is ONE Lord." Not Trinity.

Mark xii, 32, "There is ONE God, and there is none other but he."

John viii, 41, "We have ONE Father, even God."

Rom. iii, 20, "ONE God shall justify."

1 Cor. viii, 4, "There is none other God but ONE." Not two others.

1 Cor. viii, 6, "To us there is but ONE God the Father." Not two others.

Gal. iii, 20, "God is ONE." Not God is triune.

Eph. iv, 4-6, "ONE Lord, ONE God and Father of all, who is above all." Not equal simply.

1 Tim. ii, 5, "There is ONE God and ONE Mediator."

James ii, 19, "Thou believest in ONE God: thou doest well," &c.

Isaiah xxx, 29, "God is called the mighty ONE."

Isa. lvii, 15, "The High and Lofty ONE."

Isa. xxxvii, 23, "The Holy ONE." Not Holy three.

These are only sample texts—there are scores like them; but none which, like the creeds and modern theology, say God is three. Could our brother thus produce texts which read that God is three, surely he would do it. But he can not; his doctrine is not in the Bible.

I hope that my brother will take these texts into serious consideration, and remember that it is not a light matter to multiply persons in the Godhead. He can not find one place in all the Bible where it is said, that there is more than one person in the Godhead. I hope to see the day when not only he, but all my friends here, will agree with me on this point.

A word: debate is not my sphere. I undertook this work rather as a cross than because I desired it. But I must defend my blessed Saviour; and to do this I must go wherever I am called: not that I wish to intimate that my brother does not love him, too. I desire to advance the truth concerning my Saviour. How glorious it is to know that there are many scores in this house that love

my Saviour! May you all be partners in the joys of His love. May your lives be conformed to his life. May you strive in all your ways to be like him—to be conformed to his image. If you will be like him, you must have his Spirit—you must act like him—feel like him—think like him, and speak like him. They know Christ best, and honor him most, who feel most of him in their hearts. Doubtless, God will pardon any small error of opinion, if the root of the matter be in us. We would act thus with an erring child; and God is infinitely better than we are. And now, in closing this discussion, let me say that I part with my brother in all good feeling. Although some things may have been said which sounded hard, yet I am sure that I hold no hard feelings. I hope that we may all live as Christians, die as Christians, and appear in the Resurrection as Christians—on the fair banks of everlasting deliverance. And bless God! when we see him as he is, then we will praise him as we ought. I thank you, gentlemen Moderators, for your faithful labors. I thank the audience for their patient attention. My brother will join with me in extending to all, our thanks. I thank my opponent for affording me this opportunity of advancing the truths of the Christian church.

I close the question by expressing my regard for both my brother and his people. I have respect and love for them—some near and dear to me were once attached to his creed, but have since joined the Christian church. I regard my Saviour as the Son of God; and when we have passed from the scenes of time to those of eternity, I hope, we shall meet many from this discussion, who have here learned to regard him the same, and who will join in his praises for ever. May God guide us, by his Holy Spirit, is the prayer of your brother. May we all be humble—not lofty, proud, bigoted and cruel, but gentle, courteous, and inviting; that we may win souls to Christ, and that we may enjoy salvation and life everlasting in him! Amen.

MR. FLOOD's Twentieth reply :

This is rather an interesting period in this discussion, however ultra some of it may have been. I heartily reciprocate all the personal feelings expressed by my brother, and in doing so, I speak the sentiments of my heart. At the same time, I would not have it understood, by that remark, that my confidence, in the slightest degree, in anything that pertains to the great truths involved in this question, has suffered the least, by any part of the investigation, from the beginning to the present hour ; but I will not say anything, by which my brother may not feel himself flattered in my closing remarks. He says his friend flattered him—and I hope he feels himself flattered. Amid the trials of life, when the spirit is oppressed, and when we are in trying circumstances, it is agreeable to our feelings to meet with the word of cheering from those whom we respect, and my brother has expressed himself as entertaining a respect for his opponent. I am happy to hear him say that he feels himself flattered. He proceeds to inquire, “Did my friend answer the argument, that three persons in the Trinity, make three Gods?” Well, I think, about as nearly as I can recollect, that every time that my brother has alluded to that subject, I have answered him—a sufficient number of times, I think, for it to be remembered.

I say there are three persons in the Godhead, and I have not time again to go over the texts to prove the personality of the Father, Son, and Holy Ghost—they will have a place in the memory of many of those assembled here.

With regard to baptizing in the name of the Father, Son, and Holy Ghost, I assume that, as there are three persons in the Godhead, an individual committing himself to the sacred ordinance, is under equal obligation to all ; and this accords with the argument, that we should honor the Son, even as we honor the Father ; we are under obligation to do so. I insist, at all times, whilst I

maintain a plurality of persons in the Godhead, I also maintain a oneness of being in God, as has been so frequently stated. This position was supported by some of the very texts quoted by my brother, in his endeavors to refute it; every passage that asserts the unity of God, is a passage for me. I have said that no man has a more living confidence in the oneness of Jehovah, than I have; that the Father, Son, and Holy Ghost, are equal in substance, power, glory and eternity—that they are one God. I have assumed that the union of the humanity and the divinity, in the second person of the Trinity, is a mysterious and wonderful union; and I have never attempted to explain its mystery, nor would I undertake to explain the mystery of that union that subsists between the soul and body of every living man. I have not the slightest knowledge how it is, that soul and body are united in one person, and yet be but one man; the one, as I have shown, connected with the world of matter; the other with the world of spirit, mysteriously united in one person,—the one earthly and physical, the other spiritual and intellectual. I have not attempted to explain this, for the apostle says: “And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.” 1 Tim. iii, 16.

MR. SUMMERBELL.—My brother is bringing in new matter in his closing speech, contrary to the rules of the discussion.

MR. FLOOD.—I think not. I think I brought this text forward before.

MODERATORS.—No.

MR. SUMMERBELL.—He may go on, by permitting one word of explanation.

MR. FLOOD.—Very well.

MR. SUMMERBELL.—“God manifest in the flesh.” The Christian doctrine is, that God was manifest in Christ—and that thus, God was manifest in the flesh.

Now, if I understand the language of the apostle here, it does not change materially the sentiment of the text, "God was manifested in Jesus Christ," in Jesus Christ God made the manifestation of his nature to the world, as I have already shown in a former argument from the Hebrews.

My brother says he has been threatened with the flood. I have not the slightest inclination to step out of the way, to play off humor on him. I resort to language of this kind only for fear that truth should lose ground, where it ought to have advanced. All that I wish to advance, is a flood of argument, drawn from the Bible of God. First, with regard to the Trinity, I assume that the three personalities we described in the Godhead, Father, Son, and Holy Ghost, were supported by numerous proof-texts, which were introduced in a former argument. The second branch of the proposition relates to the equality of the Father, and the Son. I quoted from Philippians, to prove that the Father and Son are equal: "He thought it not robbery to be equal with God." Phil. ii, 6. My brother seems to think that the difference between us is not so very great. Now I have no quarrel with my brother on this subject; he may come as near as he feels disposed, to the position I occupy; but I will not insist on his coming to it wholly, until his judgment and conscience may assent. But I trust his creed may prove no barrier to his final admission of the truth; at the same time, I cannot lose sight, nor fail to expose, what I regard to be important errors in the leading doctrines of my opponent. My brother reverts to the fact, that the apostle's commission was not of man. I admitted that he did not receive it from men, but from Jesus Christ; that it was not a mere human authority that he received; his credentials were signed and sealed in heaven; for the Saviour of the world appeared when he was on a persecuting tour, saying: "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest;

it is hard for thee to kick against the pricks. And he, trembling, and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou shalt do." Acts ix, 4-6. Thus I have shown that where the Saviour was not honored, the Father was not honored. So far, then, as the commission of Paul was concerned, it was received from Jesus Christ.

My opponent has insisted that if the Father, Son, and Holy Ghost, are three persons, they must, therefore, be three beings. I must direct your attention to this subject. I admit that the figure of water was not originally my own; it was a feeble representation, and fell infinitely short of presenting the idea I designed to represent. He states that my so-called argument, was not a sufficient answer; he insisted that I have not proved the personality of the Holy Ghost. I thought I did, as also his divine attributes. Though, perhaps, my brother may not see fully the force of my argument, I think others have seen and felt it clearly. I assumed, and proved by texts, that personality belonged to Jesus Christ, and that he was the Word which was in the beginning—the Father, Word, and Holy Ghost; that his personality was there, and that humanity was nothing at all, so far as the personality was concerned; and that it did not increase the number of persons; that the humanity was associated with it in the person of Jesus Christ. Hence, Jesus Christ possessed all the infinite perfections of Jehovah—all power in heaven and earth.

My brother has stated that though he possessed all power in heaven and earth, (and on which I founded an argument) that all power in heaven and earth might be given, and yet there was power reserved. If this be true, God is deprived of that power that is essential to exert a supreme authority over heaven and earth; while this power is delegated, it limits Jehovah in conception; dethrones him in heaven, and denies him power on earth. If this be true, I have assumed, that the moment you

limit the perfections of Jehovah, you annihilate God, and leave the universe an orphan. My brother says, I have still been putting off his arguments. I have kept pace with him, except in one or two arguments that were irrelevant; I have not put off a single argument that I regarded as proper to be noticed, or that had any possible bearing upon the subject—and indeed many others I have noticed that had no bearing whatever.

He thanks his friend for this chance of discussion: my brother is welcome, I do not charge him one cent for all the advantages he may receive; and I assure you, I thank my brother for the opportunity; and I may hope, that the good results of this debate, both for this community and elsewhere, may survive me; and when perhaps, in some far distant clime I may bend my steps—for I have had such thoughts, such might be my purpose, that I might not always peregrinate in this region, the place of my nativity, and if it should be that I drop my worn-out frame, and lay it down in some Western prairie—wherever may be my final resting-place, I shall ever look back upon the scenes and events of this discussion without any feelings of regret. I feel a consciousness in the power of divine truth, and I thank my brother for the opportunity of investigating these points of difference, that we may see how nearly we agree, rather than how widely we differ. I believe it is the duty of the religious world, to see how nearly they are united in the great fundamental principles of divine truth, instead of ascertaining how far they are apart. Every man of enlarged and enlightened mind, and every soul imbued with the spirit of Christ, will not certainly fail to respond a hearty amen, to the expressions of my brother upon this point. He says, he entertains none but feelings of respect for me and my people. I have known many among his brethren, whom I regarded with high esteem, though I believed them in error upon some points; yet I doubt not, that in heaven's high and holy place, they will mingle their songs of rejoicing with us for ever and ever.

I remark, in conclusion, with respect to my brother's attempting to prove that God the Father was the Creator, we find that Christ, also, is represented as being the Creator; hence, God is Christ, and Christ is God.

I have to say to my respected auditors, that I have nothing but feelings of good-will, and sentiments of respect for you, which I shall retain when I shall be separated from you—whether, in God's Providence, I am permitted to mingle with you again or not. And I most heartily thank you, my friends, that when it was thought best to have an investigation of these important truths, that you did me the honor, to which I had not aspired, to call upon me to conduct this discussion; and which many of my brethren might have conducted with greater ability. I thank my friends for the honor they have done me, and for the noble generosity they have manifested—and I might advert to the very kind and courteous manner in which I have been treated by my brother's friends. I have been to their tables since I have been here, and I intend to have the privilege of again breaking bread with some of them before I leave. But I still say, that my hope of salvation is in the existence of the three persons in the Trinity, possessing alike the attributes of the God-head, equal in substance, power, glory and eternity. And it is upon this ground that I trust my hopes of salvation in the merits of Jesus Christ. I thank God the Father; I thank God the Son; and I thank God the Holy Ghost, and call heaven to witness that my trust of salvation is in the boundless merit of Christ crucified; and I shall hope, if my brother should pass before me from this world of strife and sorrow, to meet him, and greet him as an heir of immortality, sharing in the glory that is reserved for the faithful. I thank my God there is a crown of glory which shall be given to the faithful—and not to me only, but to all those who love his appearing. I urge this upon you as Christians, daily, honestly, weigh these things with yourselves and with God—and I speak thus to all, without regard to party. Let your Bible be

your rule of faith and practice—take it to your chamber, and upon your knees before God, seek for truth as for hidden treasure, and the light of his spirit will be poured upon an inquiring mind—the truth, as it is in Jesus, will shine upon you in all its glory. You that love God and are striving for heaven, follow on in your onward course; whatever you do, be sure that your views are right, but do not be moved by every wind of doctrine—do not let go your hold upon the hope of Jesus Christ. In reference to my manner, I may say, that however tart it may have seemed, it was only in view of the strength of what I regarded as truth; and hence, in all kindness to my brother. In conclusion, it is my purpose to adhere to these gospel truths, to the latest hour of my life; and whatever may be of truth in this blessed doctrine that we do not now see, we shall know it all when we enter into the knowledge of angels.

I thank you, gentlemen Moderators, for your kindness, and for the undoubted honesty, manliness, and nobleness, with which you have presided over our debate. And I would also convey my thanks to those gentlemen, for their faithful attention in recording our words. This is all I wish to say to you. I pray God's blessing upon you all, and may it continue to rest upon you till the end of life; and may we enter heaven at last, and then may we shout to Him who hath washed us! Then shall we triumph for evermore in the presence chamber of the Almighty, and share the fullness of his redeeming mercy!

DISCUSSION

ON

CONSTITUTIONS AND DISCIPLINES.

PROPOSITION FOR DISCUSSION.

“Is the Christian Church, at all times subsequent to the Apostolic Age, prohibited from making Constitutions and Disciplines for her government?”

N. SUMMERBELL affirms; REV. J. M. FLOOD denies.

MR SUMMERBELL's Twenty-first address :

My first position on this question is, that if it is right to make Constitutions and Disciplines for the government of the Church, that it is right to make the best we can, which is all that can be required of us; and that when we have thus done, the majority are to decide, in case of disagreement; for where anything is left to a plurality of persons, the majority must decide what is right, and the majority must rule. If this be right, and I do not see how any man can question it, then it follows of necessity that it is wrong to resist; for two opposites can not be right. If, then, it is right to make a Constitution, it is right for the majority to decide upon it, and it is right to execute it; and if it be right to enforce it, then it is sin to resist it. The conclusion then is, that as my brother admits all this, he is bound to submit to the majority. The Catholics are in the majority, and believing my brother's principles, have legislated for the Church; and it is right for them to enforce their laws, and wrong in my brother to resist them. Their laws have the precedence of all human legislation in the Church, and my brother is bound to submit to them, if his premises be true.

The objection that *their* laws are not according to the Bible, and that *we* have the right of private judgment, will not avail, as the minority must always submit to the

majority in all popular legislation ; and they think that their laws are according to the Bible. *Private judgment* and *law* can not be expected to agree. Now, *we* object to the right to legislate for God's people, and so reject the whole system.

1. We think that the Bible contains the only truth which God has commanded us to believe :

2. And the only law which He has commanded us to obey ; and we hear not the voice of strangers.

The Bible assures us, that to fear God and keep his commandments is the whole duty of man, and promises salvation only to those who believe his truth and obey his law. Those who deny that God designed this law of love to guide our conduct, and this truth of heaven to guide our faith, are certainly under obligations to tell us what they were designed for ! But if this is admitted by them, then to deny its perfection, is to challenge God's wisdom, and to reject his revelation ; while to doubt its sufficiency, is to impeach his goodness, and to deny his Word.

The Bible assures us, that, Ps. xix, 7, "The law of the Lord is perfect, converting the soul ;" and that

2 Tim. iii, 16, The Scriptures make the man of God *perfect*.

Even the "*Discipline*" declares that "The Word of God is the highest authority, and only ultimate appeal in the church," p. 80.

Jesus, *himself*, assumed not to act independent of God.

John xiv, 31, "As the Father gave me a commandment, even so I do ;" but they legislate without a commandment.

But Jesus Said, Matt. xv, 13, "Every plant which my heavenly Father hath not planted, shall be rooted up."

Luke ii, 49, "I must be about *my Father's* business."

John viii, 3, "I do nothing of myself, but as the Father hath taught me so I speak."

John x, 37, "If I do not the works of my Father, believe me not." But they ordain novel faiths not commanded by God, and demand that we believe them ; yea,

they claim the right to legislate over God's kingdom, even to the making of Constitutions for its government. The Constitution of the Methodist Protestant Church, is a little book of no great pretensions, if we may judge from its size. Let us examine it, and see what it really is.

1. It deprives colored people of their rights.

I think that the Word of God makes no distinction between the white and colored man. I wish my brother to pay particular attention to this, for he who would deprive a colored man of his rights North, would enslave him in the South.

2. It says that the Bible contains *all* things necessary to salvation, and that whatever is not there, is not required to be believed. So that my brother has failed on the question at the very outset—his own Creed deciding against him.

3. It gives the church a wrong name. It calls it the Methodist Protestant Church; a name which God never gave it, nor Christ, nor the apostles, and it is a strange thing for children to name themselves.

4. It deprives God's children of full membership, unless they can admit all of it to be correct; thus requiring more than God requires. P. 16.

5. The candidate for the ministry must submit to this book, as well as the Bible, before he can be received into the ministry. P. 44.

6. It deprives genuine converts from full communion, until they have been in the church six months. The whole *three thousand converts* on the day of Pentecost, would have been deprived of full fellowship in the Church, by this Constitution.

7. It gives the children of the members of their own Church, advantages which it withholds from the children of the members of other churches, who are equally good.

8. It enjoins *infant sprinkling*, which is nowhere taught in the Word of God, either by precept or example.

9. It encourages three modes of baptism, which all know must be wrong; for Jesus, our *example*, was bap-

tized but *once*, and of course, in but *one way*, and that way alone can be right.

10. It orders the naming of children at their baptism; a Roman Catholic custom, quite out of place, as the child has been named long before.

11. It says that we are justified by faith *only*; contrary to the Bible, which says, that "by works a man is justified, and *not* by faith *only*." James ii, 24. So that, small as it is, its errors are many; and how could it be otherwise? The very desire for a Discipline shows a dissatisfaction with the Bible, and of course, a desire for something which is not in the Bible; for no change would be required, if no alteration was desired.

I want my brother to give a particular answer to each of these eleven objections, and to tell us plainly whether he approves or disapproves of them. Jesus says, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among us." Matt. xx, 25. And against all these attempts to lord it over God's heritage, and make human Constitutions, I urge the all-sufficiency of the Word of God, for the following reasons:

1st. It teaches us how to fear God and keep his commandments; which is the whole duty of man.—Ecc. xii, 13. See also Psalm cxix.

2d. They are to be studied by the people. "Search the Scriptures."—John v, 19.

3d. It is not to be interpreted privately, as the property of a privileged class, but for the public. "He that hath ears to hear let him hear, for no prophecy of Scripture is of any private interpretation, for prophecy came not in old time by the will of man: but Holy men of God, spake as they were moved by the Holy Ghost."—2 Pet. i, 20.

4th. It can be understood by children. "From a child thou hast known the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii, 15. See also, fourth chap

5th. It is a perfect system of doctrine and discipline. "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect*, thoroughly furnished unto all good works."—2 Tim. iii, 16, 17.

6th. The human Disciplines are not so. "In vain do ye worship me, teaching for doctrines the commandments of men."—Mark vii, 7, 13.

7th. Traditions lead to transgression. "Why do ye transgress the commandment of God by your tradition? Ye have made the commandment of God of none effect by your tradition."—Matt. xv, 3, 6.

8th. The design of the Gospels proves their sufficiency. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx, 31.

9th. Those who will not hear the Scriptures are hopeless. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."—Luke xvi, 31.

10th. The most plausible objection against the Bible, as an all-sufficient rule, is that proposed by the Jesuits and reiterated by ignorant Protestants, viz: "Is the Bible the rule as it lies on the shelf? the Bible as you peruse it? or, is your opinion of the Bible the rule?" To which the reply is sufficient, Is your creed or traditions the rule as they lie on the shelf? or as you peruse them? or is your opinion of them your rule? Every objection urged against the Bible applies with fourfold force against all other rules.

11th. No man is capable of making rules for that which he does not understand; hence, human rules are necessarily imperfect, originating, as they do, with those who acknowledge religion to be a mystery, and who do not understand our nature. God, alone, understands our nature and its wants, and the correct principles of its government.

12th. Other rules are proved to be imperfect, not only by their diversity, but by their entire failure either to unite the church, or to keep it pure.

13th. There is no advance in the Creed, it is the *stereotyped error* of an ignorant and barbarous age. To see it we look back, and they are chained back who embrace it; and such, not only *cause*, but continue divisions in the church of Christ.

14th. To be reconciled to God—the sum of religion is to be reconciled to God's law—God's will; that is to be reconciled to the Bible. This leads to reconciliation with all the children of God. But the adoption of a human Creed, while it reconciles us to a party, separates us from our fellow Christians, and can never assure us of reconciliation to God—since we are not assured that the Creed itself is approved by God. It seems to me, that while we only see in part, and know in part, we should desire to be guided wholly by the divine rule, instead of impeaching its perfection, and substituting other laws. Bible laws are unappreciated, simply because they are unstudied; and unstudied, because the people are taught that they are not a sufficient rule for the Church.

15th. That there may be true religion without human forms, an evangelical faith without human Creeds, and a true Church without sectarianism, is just as true, as that the true Church existed prior to these forms, creeds, and sects.

16th. The Christians hold it as a fundamental principle of our most holy religion, that we receive the Bible as our rule of faith and practice, to the exclusion of all other authoritative rules; but in this we profess not to have been actuated by singular motives, but rather to have embraced the principles ever advocated by the wisest and best men, whose virtues have adorned the Christian religion. Turn to which of the great expounders of our faith we will, and we find them ever defending this cardinal principle.

I lay my hand on the "*Scripture Manual*," published

and commended by the brightest constellation of American ministers, and I read that—

“The only God-given rule of faith and practice is the Bible.”

I take up the “*Westminster Assembly’s Confession of Faith*,” and I read there, that—

“The Bible contains the whole counsel of God, concerning all things necessary for his own glory, or man’s salvation, faith and life.”

If I turn to the most popular hymn books, I still read:

“Men’s books with heaps of chaff are stored,
God’s book, the golden grains afford.”

Dr. Lyman Beecher, one of America’s most honored ministers, says:

“It is too late in the day to force Creeds down men’s throats! We must rely upon Biblical interpretation.”

I open “*Butterworth’s Concordance, improved by Dr. Adam Clarke*,” and find, “There is nothing relative to the actions, words, or thoughts of men, nor anything respecting our duty to God or men, but what is included or inculcated in the sacred Oracles.” The Bible, it calls, “The Christian’s storehouse of all supplies; his museum of the greatest rarities and curiosities; his sanctuary and hiding-place; his glass, through which are seen all objects, both of time and eternity—and in which the sinner may ever see reflected, the moral image of the soul.”

The honored *Richard Baxter* says, “The rule that all must agree in, must be one that is above all. Never will the Church have full unity, till the SCRIPTURE SUFFICIENCY be more generally acknowledged. You complain of many opinions, and ways; and many you will still have, till the ONE RULE—the Scriptures—be the standard of our religion. Two things have set the Church on fire, and been the plagues of it above one thousand years. First; Enlarging our creed, and making more fundamentals than God ever made; and Second,

Composing, and so imposing our creeds and confessions, in our own words and phrases."

Milton, the immortal poet, says, "For my part, I adhere to the Holy Scriptures alone."

Wadington, beloved of all, says, "The first Christians had no written creed—they expressed their belief in the language of Scripture—therefore, their variations were without schism, and their differences without acrimony."

M. D'Aubigne says, "The all-sufficiency of the Word is clearly established"—"if, therefore, any offer you as a rule, traditions, either of the earlier ages, or of the Reformation, reject them." "Endure, I implore you, my reiterated entreaties in regard to it."

MR. FLOOD's Twenty-first reply:

I had hoped, that my brother would have confined himself to the proposition, that the making of a Constitution and Discipline for the government of the Church, is contrary to the Word of God, or is positively prohibited. The first thing to which he directs your attention, is, the work containing the Constitution and Discipline of the Methodist Protestant Church, which, he says, is a little book of no consequence. I hold the little book in my hand. In Art. VII, it is said, "Neither the General Conference, nor any Annual Conference, shall assume power, to authorize or sanction any thing inconsistent with the morality of the Holy Scriptures."

This is the principle which I defend. The Church has a right to form and enforce rules, only so far as they are in accordance with the Word of God. The rule that relates to the expulsion of members, and all Church trials, it is stated, should be conducted on Gospel principles only. My brother then quotes several passages of Scripture, to show that the Bible is an all-sufficient rule of faith and practice. "All Scripture is given by inspiration of God," &c. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is accord-

ing to godliness, he is proud, knowing nothing, but doting about questions and strifes of words." 1 Tim. vi, 3. My brother displayed the fruits of his knowledge by turning round, and charging his opponent that he was thus proud, and referred to a passage in the Psalms, trying to make the impression upon the minds of his brethren, that he was one of those proud boasters. What that has to do with the right of the Church to make a Constitution, I am not able to say.

"All Scripture is given by inspiration of God," &c. What application this has to Church government, I am not able to say. My brother is entitled to great credit for theological research. I imagined that we met for the purpose of discussing the right to make a Constitution, &c. He says, all Scripture is profitable; we agree—for instruction, we agree. But this is all addressed to the man of God, not to the Church. The Church, signifies a body met together to transact business, whether religious or not; it is applicable to any civil body. (You may shake your head). Lawful or unlawful, the term, in its original meaning, was thus used; but, by common consent, it applies to the church universal—or, in two senses, embraces the Church militant and the Church triumphant. Drs. Benson, Clarke, Watson, Buck, and all other authors that have treated upon this subject, give the same opinion. My opponent then proceeds to examine this little book, and speaks of it in a most contemptuous manner—holds it up to the public, and says, I have denied portions of it. I desire my audience to notice the intentions of my brother to dodge the question. We have a little more latitude than on the solemn subjects we treated of before, and I warn him that I shall take off my gloves. He says, the colored people are denied their rights.

The Article says that all white male members, in full communion and fellowship, of twenty-one years of age, shall be entitled to vote. This rule arose from the fact, of the existence of slavery in the southern states, where

it was known that a slave might be influenced by the master. There are some little things in the Discipline that I object to, and I agitated this matter at the late General Conference. We have a rule against stationing ministers, except for a limited time, and some of us thought that it might be improved. But this does not produce an alienation of my affections from the Methodist Protestant Church. I never expect to find any body of men agreeing with me in every particular. But my brother puts words into my mouth, and then draws his own conclusions. He goes on from talking about the Methodist Protestant Church, to talking about infant baptism; and if he supposes I am going to chase him all over the world, he is quite mistaken. He reminded me, in this performance, of the sailor, who had been accustomed to a seafaring life, but concluded to change it for the farming business. The farmer who hired him, took him to a fallow field, to give him some lessons in plowing: "Which way shall I go?" asked the sailor. "Just go toward that red heifer," said the farmer, pointing, as he spoke, to a heifer just across the field. He started, and the farmer supposed it would be all right. An hour or two afterward, when he returned to see how his new man was getting along, he found the field covered over with marks in every possible direction, and on the farmer inquiring what he had been doing, "I am following the red heifer," said he. I do not intend to follow the red heifer; not that I compare my brother to one.

He feels like the Irishman, who, with a companion, saw a lot of horses in the field: "I suppose," said Pat, "we are as much entitled to ride, as to walk, in this free country;" so one took an old horse, and the other a young one. They had never been on horses before. The young horse began to kick up, and try to throw his rider; poor Pat was frightened, and screamed, "Help and murder," holding on to the animal's mane with all his might: "Why don't you get off?" shouts out his companion to him. "I can hardly stick on, so how shall

"I get off?" replied he. So with my friend, he can hardly stick on, so how shall he get off? He comes here to prove that we have no right to make a Constitution and Discipline for the Church. He quoted the apostle, where he speaks of philosophy and vain deceit, and says that his opponent would attempt to exercise this influence over him; so that I am charged with hypocrisy and vain deceit; and yet, he hoped in his prayer, that no word would be uttered that would not be in accordance with the dignity and position of Christian ministers. With respect to the passage he quoted from Peter: "The Scriptures are sufficient to make us wise unto salvation," &c., there is no church in the land that teaches anything else. My brother says that to them the Bible is the only and all-sufficient rule of faith, and practice. I have before me that which seems to be evidence to the contrary.

MR. FLOOD begins to read from the Minutes of the Deer Creek Christian Conference: "That a committee of three be appointed to examine the standing of ——," &c., &c.

MR. SUMMERBELL.—I object to his reading that which impeaches the character of any person.

MR. FLOOD.—I will not be interrupted in this way. I insist upon my brother taking his seat.

MR. SUMMERBELL.—I appeal to the Moderators.

MR. FLOOD.—I want to show you how you do business. That you have a Discipline, and what it is. It is my intention to lift the sheep-skin.

MR. CALEB THOMAS—(Clerk of the Deer Creek Conference), claims the "Minutes."

J. M. FLOOD.—Oh! if you are ashamed of your "Discipline," take it away. I want the congregation to distinctly notice, that I borrowed this book for ——.

THE MODERATORS.—We wish the speaker to understand that this matter is under consideration.

J. M. FLOOD.—I borrowed this book, and that man comes, and because his "Discipline" is about to be exposed, takes it forcibly from me.

MR. CALEB THOMAS.—I wish to explain that Mr. Flood called on me, saying he understood I had the Records of our annual Conference; he said he wanted to examine them. I told him he could have them, not thinking in the least, that he would bring it up here for public examination. No doubt, they have examined as many men's characters, as we have. This is the reason I object to this book being read.

J. M. FLOOD.—You see their Discipline is in a corner; ours is open for the world. I have not said a word about a man's character.

MR. SUMMERBELL.—Yes, you have.

MODERATORS.—The decision of the Moderators is, that the speaker has a right to the Records, and to all historical facts connected with the subject under discussion, but not so as to reflect upon the character of any person. The names of all individuals must be left blank.

MR. FLOOD.—I will not be hampered.

STRANGER.—Call it Mr. A. or Mr. B.

MODERATORS.—Our decision is, that the names of persons whose character is involved, shall be left blank.

MR. FLOOD reads: "Resolved, that each Church has the right and power to settle all difficulties.

"*Resolved*, That a committee of three be appointed to wait on A. and B., in order to effect an adjustment of the difficulties existing between them, and see the measures of our last session of Conference, that they be carried out by those who engaged to comply with the report of the committee of that Conference, and that A., B. and C., compose said committee. Here is a declaration as to the power which each Church has, according to their 'Discipline.' I want chapter and verse, to prove that their Church has a right to settle difficulties, by a committee or assembly of the Church. If he cannot give it, he has a Discipline outside their professions.

"Met in annual session at Williamsport, Pickaway county, O., Aug. 14, A. D. 1851, at 10 o'clock A. M. Called to order by Clerk; prayer by —.

"A Committee was then appointed to nominate a President to preside over our deliberations. Committee consisting of A., B. and C. We, your committee, beg leave to report the name of —.

"*Resolved*, That — be our Chairman, during the present session of this Conference.

"A resolution was then offered, and received, that the candidates for ordination be examined, by a committee appointed by the chair, bearing upon their sentiments of doctrine that may be cardinal; and the chair appointed A., B. and C., said committee.

"*Resolved*, That the request of — for a letter, be laid over until the next annual Conference."

I should like chapter and verse for all this. We have similar Rules and Discipline, but ours is printed and open to the world; but they profess they have none but the Bible.

I will read from the *Gospel Herald*, the organ of their Church. It bears date July 13.

"Minutes of the Northern Illinois and Wisconsin Christian Conference, held at Bonas Prairie, Boone Co., Illinois."

"According to previous notice, a part of the ministers, and some of the delegates, met on Friday, the 16th of June, 1854, to form a Pastoral Association; and after much discussion, and the objects of the society fairly presented, the association was organized. Saturday and Sunday were devoted to religious exercises—preaching and social worship. Monday, 19th, met in Annual Session; J. Walworth was elected President, and J. L. Towner, Secretary. Prayer by A. L. Conant. Then proceeded to the appointment of committees. Afterward, to the examination of churches.

"*Resolved*, That J. L. Towner deliver an address before the next Conference, and that J. Walworth be his alternate. That J. L. Towner, and S. Parsons, be our delegates to the Iowa Christian Conference, and that Eli Linscott, and David Rice, to the Northern Indiana and Southern Michigan Christian Conference. That Wm.

Bradley, J. Walworth, J. L. Towner, and S. S. Kimball be our delegates to the United States Convention in October next. That collections be taken up in the several congregations to assist the delegates in paying the expense of the journey to Cincinnati, and the amount forwarded to the clerk as soon as September next.

“The next general Convention of the Christian denomination will meet in the Christian Church in Cincinnati, Ohio, on the first Wednesday, October the 4th, 1854, at 10 o'clock, A. M.”

I want to know their authority for all this. If it is in the Bible, as they profess, let us have the chapter and verse. If the brother can not prove his authority for all this, from the Bible, I want him to have the honesty to say so. I, too, hold that the Bible is the highest law, and that no Church has a right to make any law that interferes with the law of God. My brother has wandered off the track he was on before. “Call no man master,” said he; this is the language of Christ; there is no absolute superiority in the Church; no natural right for any one to lord it over God’s heritage. One is your master, even Christ, and all ye are brethren. Making Constitutions and Disciplines, he says, causes divisions, and is therefore anti-Christian; but what is it makes these divisions? These Creeds and Constitutions do, says he, “and no one else in the world could receive ours.” He says, we ought to give up ours, as well as our distinctive name. We prefer to be called by the name by which we are commonly designated. We might be called “Christians,” but has not almost every form of skepticism been propagated in the name of Christ? My brother now gets back to the subject of the human and divine nature, and says this doctrine can not be proved. Has the Church of Christ, since the days of Christ, a right to make Rules and Discipline for her government; therefore, because she has not the right, therefore Jesus Christ is not both God and man; and if he be, it should not be made a subject of legislation in the Church whether it should be believed or not.

He refers to the fact, that for the origin of these Creeds we have to look back to the dark ages, back to Wesley and others. According to my friend, Wesley should have been a school-boy to him, then he would have learned that the making of Creeds and Constitutions was out of place.

MR. SUMMERBELL'S Twenty-second address:

Although Mr. Wesley was linked in with the Creed believers, yet he very much disapproved of Creeds, and under other circumstances, no doubt, would have abandoned them. Allowances are to be made for circumstances; but when the evil of a thing is plainly seen, it should be abandoned. My brother has not yet harmonized the contradictions in his Discipline, which says that the Word of God is the *only* rule of faith and conduct. Now if this be true, then his Constitution is *no rule* at all. My brother now talks of taking off his gloves and coming at me in earnest. I am sorry that he is so very angry. I do hope that he will try to be gentle, or I may get frightened; for I am not very courageous; however, I do not feel alarmed yet, and am in hopes that I shall live till night. But he threatens tremendously, and it will be proof of indomitable courage in me if I do. Still he has attempted to frighten me so often that I am becoming used to it, and like the cry of "wolf! wolf!" I cease to be concerned at his cry. His human thunder lacks the lightning which makes it terrific, and it has now been sounding in my ears so many days, that it has ceased to be alarming; still he had better beware, for he might frighten me, and that would be very bad. He quotes the *Minutes of the Deer Creek Conference*, as though that book were our Constitution, Discipline, or Creed; but that is merely the records of that body, showing *their modus operandi* in executing our *divine Constitution*—the record of the deeds of that Conference. And though I rejected all that book, and all their acts, yet I might be a member of the Christian church all

my life—for their acts are only of local authority, and their doings have never been either examined or sanctioned by the Church at large. No such book is any test of fellowship with us. He says that he acknowledges nothing in his Discipline, only as it agrees with God's book. If so, why not accept the Bible just as God gives it to us? If nothing is right but the Bible, then why not take the Bible? But it is not so. There is much there that the Bible approves not. It is the Constitution of their Church; take it away, and they would cease to be a Methodist Protestant Church.

He can not see why I should quote the text that the Bible "is profitable for doctrine, reproof, instruction in righteousness, and able to make the man of God perfect—wise unto salvation, thoroughly furnished unto all good works." But my brother is not wise, and can not see afar off. What more is needed than to have a book of doctrine, reproof and instruction, able to make us perfect—thoroughly furnished to all good works, unless we desire to avoid this doctrine and reproof, and to be furnished to bad works? He says, that the Church is a secular assembly. The word Church is an English modification of *Κυριακος*, which signifies the Lord's, as *the Lord's* house, *the Lord's* day, or *the Lord's* people, and has no connection with *Εκκλησια*, which occurs so frequently in the New Testament, and signifies an assembly, secular or otherwise. He has not yet proved the right of his Church to make a difference between the rights of white and colored people. If it was made for the South, is God's law different South from what it is North? Why then, not alter it for the North? But if he *objects* to the Constitution, why does he not leave the church? He objects to my noticing infant baptism; but every thing in his Constitution is now open for discussion. He attempts to enliven his side by anecdotes not at all apropos. The story of the red heifer is only applicable to himself, who thus follows up, in its crooked windings, his changeable Creed: and not at all to us, who follow the unchangeable

law of God's Word. And himself, too, is the Paddy, who could not get off his pony, because he could not stick on: for he is thus with his Creed—his reason for not abandoning it is, that he does not regard it as obligatory. But such anecdotes are unworthy of this place—they have been told and laughed over, perhaps, in every rum-hole in the country. Had he given us one passage of Scripture instead of these stories, so unbecoming the house of God, it might have done his cause some service. But that is just what is lacking. There are plenty of texts, but none authorizing Methodist ministers to make Constitutions for the government of God's people. Hence his great effort is on stories; but do such anecdotes prove that the Church has a right to legislate for the Church, and make Constitutions and tests of faith? The Word of God, and nothing but the Word of God, can ever promote a true Christian Church; all other rules of necessity create sectarian churches.

John Locke, the great Christian philosopher, says of the Bible, "It is all pure, all sincere; nothing too much, nothing wanting. How that can be called the Church of Christ, which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, *I understand not.*"

Dr. Adam Clarke says, "The sacred writings, and they alone, contain what is necessary for faith and practice; and that no man, number of men, society, church, council, presbytery, consistory, or conclave, has dominion over any man's faith. The Word of God ALONE, is his rule."

The excellent *Robert Hall* says, that the "Bible as (is) the great and only standard of Christian faith and practice." And when *Wesley*, truly a great reformer, astonished the churches by the assertion, that men should live *holy lives*, he was styled, "*homo unius libri*," "a man of one book;" for he and his young companions united upon this Book of heaven. They were, one and

all, determined to be "*Bible Christians*." Hence the reproachful epithets of "*Bible moths*," and "*Bible bigots*," were applied to them by their enemies. No doubt but the peculiar feature of *Mr. Wesley's* piety was as much owing to his regard for the teachings of this great Book, as the declensions and dissensions among his followers are owing to a departure from it.

At the present time nearly all the *Baptist churches* in the United States, with many of other denominations, have cast off all other rules. One of the best discourses against human Creeds, is that published by Charles Beecher, at the dedication of the Second Presbyterian church, at Fort Wayne, Ind., Feb. 22, 1846, on the text, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works." 2 Tim. iii, 16, 17. The learned divine therein maintains, that,—

First: "The Bible is a Creed, sufficient, under God's blessing, to regulate the belief, experience, and practice, of the whole Christian world."

Second: The substitution of any other Creed, for either of these purposes, is one step in apostasy. And ably does the noble writer argue, and triumphantly does he sustain his bold positions.

The noble *Huss*, plead for the Bible alone; *Wickliff* looked for unadulterated truth to no other book.

John Bunyan, the author of the *Pilgrim's Progress*, belonged to a truly Christian Church. The Bible was the only Creed of that Church, and Christian character the only test of fellowship. Though *Bunyan* himself was baptized, yet immersion was not made a test, by either him or the Church, and Christian is the only name assumed by this great religious luminary.

The Bible—the Bible! has ever been the appeal of the persecuted. When *Mr. Carson* was expelled from his church, in Ireland, by the soldiers, *he took the Holy*

Bible in his arms, saying, let all who follow the Bible come with me, and the congregation left the house. In short, the most able and praiseworthy positions ever assumed by the ministers of Christ—Luther, Chillingworth, Wesley, or others, have been taken upon “The Bible, and the Bible alone.” This is the lever which moved the hosts of the Reformation. With this truth, the Reformer has ever found himself doubly armed. He has found the Bible to be, at once, both “sword and shield.” And the only fault of the *Christians*, if fault it be, is in carrying out *in practice*, what an enlightened Church has ever taught in *theory*.

True, many say that we are wrong in this, but we crave your indulgent consideration of the establishment of the Church by our great Immanuel; consider its history under the inspired apostles; consider its trials in the early ages; consider the united testimony of its holy martyrs; all these appeal to the Bible—the Bible alone! If they were sincere, then we are approved; if they were correct, then we can not be wrong; if they were wrong, then those who sustain Creeds *may* be right: and Creeds may be an improvement upon the system of our blessed Saviour and his apostles.

The word of God commends itself to us as an only rule of faith and practice, if we consider, that since the world began, it has been the only rule, or guide, ever commended to our religious observance by divine authority. Neither the Father, Son, or Holy Spirit; neither angel, prophet, or apostle, has ever either pointed us to any other, or failed to warn us against all others. God ever assures us that he requires us to walk by no other rules, and to obey no other laws, than those of his Word, in order to render unto him acceptable worship, and secure eternal life.

It is written, “In vain do ye worship me, teaching for doctrines the commandments of men.”—Mark vii, 7.

Said Jesus, “Ye make void the law of God through your traditions.”—Mark vii, 13.

"If thou wilt enter into life, keep the commandments."—Luke x, 19.

"They have Moses and the prophets, if they hear not them, neither would they be persuaded though one should arise from the dead."—Luke xvi, 31.

"Search the Scriptures"—"the Scriptures can not be broken."—*Ibid.*

Said the wise man, "Fear God, and keep his commandments, for this is the whole duty of man."—Ec. xii, 13.

Said the sweet singer of Israel: "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever. The judgments of the Lord are true, and righteous all together."—Ps. xix, 7-9.

"Wherewith shall a young man cleanse his way? by taking heed thereto, according to thy word."—Ps. cxix, 9.

"Thou, through thy commandments, hast made me wiser than mine enemies. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. Through thy precepts I get understanding; therefore I hate every false way."—Ps. cxix, 98-101.

"By thy commandments is thy servant warned; and in keeping them there is great reward." God said to Abraham, "Ye shall lay up these my words in your heart, and in your soul; and ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. xi, 18.

To Isaiah, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."—Isa. xlvi, 2. The wise man says, "Add not unto his words lest he reprove thee, and thou be found a liar."—Prov. xxx, 6. And John says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. If any man shall

take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.”—Rev. xxii, 18, 19.

The inspired apostles say, “All Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works.”—1 Tim. ii, 16.

“Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” James i, 25.

And the prophet says, “To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them.”—Isaiah viii, 20.

The promise is, “As many as walk according to this rule, peace be on them.”—Gal. vi, 16.

And the warning, “Though we, or an angel from heaven, preach any other Gospel unto you than that we have preached, let him be accursed.”—Gal. i, 8.

In short, all the promises of the Bible are predicated upon our obeying the Bible. It is, “Blessed are they that do his commandments.” Such are the blessings and promises connected with God’s Word. Neither is there any blessing pronounced or promise given, for believing in, or walking by, any other rule whatever; but we are ever taught that this, and this alone, is able to make us wise unto salvation, through faith which is in Christ Jesus.

Again the Scriptures commend themselves to us, as an all-sufficient rule of faith and practice, when we reflect that the apostolic Church, and indeed the primitive Church, for the first three centuries, had no other. Had any other been necessary, the apostles would doubtless have provided it; yea, the prophetic eye of Jesus, that pierced the vista of future ages, and saw the pathway of his Church through all coming years, would have provided a Creed ere he said, IT IS FINISHED.

Who does not long for the return of those times, of creedless purity and apostolic faith, when the astonished heathen exclaimed: "*See how these Christians love one another.*"

MR. FLOOD'S Twenty-second reply:

My brother complains that I do not quote Scripture. It is his business to quote Scripture, and prove his position. Of all the speeches I ever listened to, his last is the most peculiar! I refer him to Job xxxvi, 10. "He openeth their ear to Discipline." I quote one passage merely for my brother to give attention to, before I proceed to review his position. What he has proved, to show that the Church has no right to make Discipline, you will discover as we proceed. He sets out by saying that he has heard the cry of "wolf," "wolf!" He does not say he sees the animal, but I propose to lift the sheepskin, and then he will have a sight.

My brother quotes, "teaching for doctrine the commandments of men." Who has taught for doctrine the commandments of men? Has he found it in any Discipline in the world? We are talking about government, not doctrine. My opponent is here to prove, that the Church has no right to govern herself. And then he says, we teach for doctrine the commandments of men, because we make Discipline.

He is now become very pious, and very loving, although in his first speech he called me a hypocrite, and said, "he will be up here trying to deceive you." Who is a deceiver, but the man who intends to enforce falsehood upon the people? Now, my brother wants to be very loving. This blow of hot and cold breath, by a minister of Jesus Christ, is very bad. Who is it that has betrayed bad feeling? Who is it that has made personal attacks? First I was charged, most pointedly, with ignorance; I could not see far because of ignorance and blindness, but now my opponent wishes to be very loving. If I am that ignoramus, and if I am that man disposed to deceive, treat me accordingly, as would an honest man.

He insists upon taking the name that God gives. I learn that the followers of Christ were first called Christians at Antioch ; but the Christians had an organization before they met at Antioch ; they were called Nazarenes. This brother is very anxious that I should not threaten him, and scare him ; he intimates that he may become alarmed. He says, I have been boasting ; but I leave it to the audience to decide, who has indulged in the greatest amount of braggadocia. Then he kindly advises me not to desecrate the pulpit. I thought an anecdote was appropriate to the pulpit, as an equivalent for his attack in calling a friend a hypocrite ; leaving the pulpit, as he did, under such strong expressions of love, and then venting such expressions of spite.

Referring to this *book*, he says our Connection does not receive it. He quotes Locke, (?) to show that a Church not founded upon the law of God, can not stand. He quotes Clarke, to the same effect : very excellent ! It is the very position assumed by the Methodist Protestant Discipline. What Church in Christendom, does not make Jesus and his Word the foundation upon which they build ?

Beecher is quoted on faith, experience, and practice. The Bible is enough for faith, that is true ; it is sufficient of itself for faith, experience, and practice, but in the organization of a visible Church, it is utterly impossible that it could exist, without some rules of order drawn up independently of the plain letter of the Word of God. I want my brother to understand, that wherever a Church of theirs is organized, they have their books to record the names of membership and the transactions of the Church, and have a clerk to do that work. Do not be going about the country, to make people believe that Methodists have left the Bible. Our Discipline has been held up to scorn in this place, and ridiculed as a little book unworthy of notice ; and at the same time, they are afraid to let their own books be seen, and bear them off after they have been once lent, because that it is not to be seen what was

their mode of transacting business. [Reads.] "Their Annual Conference met at Williams county, Ohio, Aug. 15, 1851, and were called to order by the election of a Clerk." I want to know what chapter and verse will give authority for this.

My opponent unchristianizes others when they make a Discipline; I fear it is not in him to have the honesty to acknowledge that he falls into the same snare. (?) My brother wishes me to preserve my temper. Have I called him ignorant? Have I intimated that he was a deceiver? These words are brother Summerbell's, and not mine. O! consistency is a jewel! He introduces the idea of the Father, Son, and Holy Ghost, into this argument, and goes on to mention the Trinity, for he could not keep it out; he goes out of his way and drags in the Trinity, and speaks of the Father, Son, and Holy Ghost. What has that to do with this question? He says, we should receive the Word of God as true. Who has ever questioned this? The Word of God is able to make us wise unto salvation; but what has this to do with the right of the Church to make Discipline? He says, "Ye make void the law of God, by your traditions." Whatever makes void the law of God, is not Discipline. We are not governed by traditions; our Book of Discipline is open to the public. Every Methodist preacher is a peddler, so to speak, of his Discipline, and to sell it to any one who wants it, for a very small price; and yet he urges us, whatever we do, to abandon this Discipline, and come to the Word of God, as though we had to abandon our Discipline to come to the Word of God.

I will read Mosheim, Vol. i, 37. "Neither Christ himself, nor his holy apostles, have commanded anything clearly or expressly, concerning the external form of the Church, or the precise method according to which it should be governed. Those who imagine that Christ himself, or the apostles by his direction or authority, appointed a certain fixed form of Church government, have not determined what that form was. Hence, we may

infer, that the regulation of this was, in some measure, to be accommodated to the time, and left to the wisdom and prudence of the chief rulers, both of the state and of the Church. If, however, it be true, that the apostles acted by divine inspiration, and in conformity with the commands of their blessed Master, (and this no Christian can call in question) it follows, that the form of government which the primitive Church borrowed from that of Jerusalem, the first Christian assembly established by the apostles themselves, must be esteemed of divine institution. But from this, it would be wrong to conclude that such a form is immutable, and ought to be invariably observed; for this, a great variety of events may render impossible. In those early times, every Christian Church consisted of the people, their leaders and the ministers or deacons, and these indeed belong to every religious society. The people were, undoubtedly, the first in authority; for the apostles showed by their own example, that nothing of moment was to be carried on, or determined, without the consent of the Assembly; and such a method of proceeding was both prudent and necessary in those critical times. It was, therefore, the assembly of the people which chose rulers and teachers, or received them by a free and authoritative consent when recommended by others. The same people rejected or confirmed by their suffrages, the laws that were proposed by their rulers to the Assembly; excommunicated profligate and unworthy members of the Church; restored the penitent to their forfeited privileges; passed judgment upon the different subjects of controversy and dissension that arose in their community; examined and decided the disputes which happened between the elders and deacons; and in a word, exercised all that authority which belongs to such as are invested with sovereign power. The people had, in some measure, purchased these privileges, by administering to the support of their rulers, ministers, and poor, and by offering large and generous contributions, when the safety or interest of the

community rendered them necessary. In these supplies, each bore a part proportioned to his circumstances; and the various gifts which were then brought into the public assemblies, were called oblations.

Such was the Constitution of the Christian Church in its infancy, when its assemblies were neither numerous nor splendid. Three or four presbyters, men of remarkable piety and wisdom, ruled these small congregations in perfect harmony, nor did they stand in need of any president or superior to maintain concord and order, where no dissensions were known.

It is in strict accordance with this testimony, that the Discipline of the Church was not settled by Jesus or his followers. No one insists that necessarily, all the Churches shall have the same rule; but then there is no propriety when he has a rule, in holding up the Bible and saying, this is the only Discipline, when I have brought from a corner, *your* Discipline. He tries to refute it by saying, that all Christians do not receive it. When our Discipline is held up, just remind them of that other, of which they are so ashamed. If you have a Discipline in a corner, bring it out, my brother, and don't tell the people we have no other. I will again refer to Mosheim, Vol. i, p. 39. "But the number of presbyters and deacons increasing with that of the Churches, and the sacred work of the ministry growing more painful and weighty, by a number of additional duties, these new circumstances required new regulations. It was then judged necessary, that one man of distinguished gravity and wisdom, should preside in the council of presbyters, in order to distribute among his colleagues their several tasks, and to be a center of union to the whole society."

Our friends have advanced on these Christians. I have not opposed the right of Churches to elect a president, &c.; but in subsequent times, the Church thought it should select number one, and call him President. My brother stands here as our accuser, for doing the very same thing they do themselves. I have before me, the

proof of an election of president by their own body. See Minutes of Nineteenth Annual Session of the Christian Conference. Here is a man elected President; I want the chapter and verse for it. I attended the first Conference ever held in this part of the country. The first question proposed was, "Are Conferences Scriptural?" It was discussed warmly, interestingly, for some length of time, but all thought it better for the matter to be settled among themselves. It was finally decided by a majority, that it was a Scriptural proceeding; and then were elected President, Secretary, and Committees, and all thought it was in accordance with the Scriptures. I do not say that the proceedings of the Christians were unscriptural; but I do say, that the Scriptures enjoin us to deal with others as we would have others deal with us. Now here is the Church Discipline, election of president, &c., and I want all the rules and regulations of their government, and I want chapter and verse for all this. The only difference between our Discipline and theirs is, that ours is printed, theirs is not; ours is printed, theirs is to be found in scraps, scattered all over the land. Here is another difference between us; ours is a common Discipline—they call theirs the Record of the Proceedings of Conference, and the Record of the Proceedings of the Church; but if it is not Discipline, I should like to know what it is? My brother laughs. I thank you for your compliments—you are rich in all that sort of thing. I have met a mighty man to-day; but he does not exactly square himself on the subject—for he does not come up to it. In the fourth Article of the Minutes of Conference referred to, it is "Resolved, that —— deliver an address before the next Conference." I want the direct chapter and verse for this; for does it not regulate the action of their Church? direct the actions of their ministers? It also directs, "that —— and —— be delegates to such and such places," &c. They speak of their meeting as Christian Conference—why not give the name that God has given? I would like all these things found in the

Bible ; yet my brother says that his Discipline is in the Bible. You see they have an Annual Conference, a United States Convention ; now if " United States Convention " occurs in the Bible, I would like to find it !

MR. SUMMERBELL'S Twenty-third address :

Kind friends—My brother's attempt thus far, to prove that the Church has a right to make Constitutions and Disciplines, is an entire failure. He relies on *one* text of Scripture ; *one* quotation from human authority, and an appeal to the Minutes of a Conference ; all of which, we will examine.

First, The text, Job xxxvi, 10, "*He opened their ear to Discipline.*" But what Discipline ? Why did not my brother quote it all ? This is the difficulty in all these human systems of religion ; half a text serves much better than the whole. I will read on for my brother, and see if it gives the Church a right to make Disciplines, "*and commanded that they return from iniquity. If they obey and serve HIM, they shall spend their days in prosperity, and their years in pleasure : but if they obey not, they shall perish,*" &c. It seems to me, that this requires us to leave the service of all human systems of righteousness, and commandments of men, and serve God, as it is written : " Thou shalt worship the Lord thy God, and him *only* shalt thou serve," and gives us no authority to make Constitutions. So that my brother's only text fails him in his extremity.

Second, He quotes Dr. Mosheim. But Mosheim says nothing of the right of the Church to make Constitutions ; not a word, but rather the contrary. He was combating the authority of the bishops, according to the Episcopalian Constitution, in favor of the liberty of the Churches to be governed by the Lord Jesus Christ, and shows that they had no human Discipline, but followed the example of the Jerusalem Church ; so that this quotation is on *our side*, and against our brother, and thus even his human authority fails.

Third, My brother, failing in both the Bible and human authority, next seeks refuge in our Conference book, and endeavors to press this into his service. Could he have found in it a *Constitution* for the Churches, or any attempt to make a Constitution or Discipline, why then, he would have the authority of the Deer Creek Conference—that's all! Rather poor authority to justify him in legislating for God's people. My brother, you have forgotten that the question is not whether we have made a Constitution, or whether the Deer Creek Conference gives you the right; but whether God has given this right. But even here his failure was still more signal. Here is his *Constitution* and Discipline. According to this, a *Constitution* for the Church must embrace both *Creed* and rules of government. So does his. *Articles of Religion and Discipline* are included, and all called a *Constitution*. But our Conference book is nothing of the kind; but barely a record of the proceedings of that body of our people. There is there no Constitution, for the Bible is our only Constitution. There is there no Discipline, for the Bible is our only Discipline. And there is there no Creed, for the Bible is our only Creed. And I now demand of my brother, that he either show in that book a Constitution, Articles of Religion and Discipline; or confess that he has misrepresented us. Now, to show both the folly and unfairness of such proceeding in my brother, let me illustrate:

First, The Methodist Protestants have a human Discipline; but *beside* this, they have Conferences and Conference books. They meet, and pass resolutions. They record the Minutes in their books. But *they do not call* these annual records new Constitutions and Disciplines, unless something more than the Minutes of their body be found there. They publish papers, and appoint meetings; but they do not call those new Disciplines, as he calls these things in us.

Second, A Constitution is the fundamental law of the land, nation, or body of people, whose Constitution it is;

but the Minutes of the proceedings of a body, are not the fundamental law of that body; nor yet, the discipline of that body, much less the Creed; but only a view of the executive *modus operandi* of the action of the Constitution.

Third, Suppose a person should ask you for the Constitution of the State of Ohio, and you should take up the Records or Minutes of the Legislature, and begin to read to him, that Mr. — on such a day, offered such and such resolutions, and say, this sir, is the Constitution of Ohio; would you not think that he was trifling with you? And yet, this is precisely the method of my brother; he takes a Conference Record, and calls it a Constitution. Intelligent people will see that this proves the *absence* of anything more to the point. My brother does not like my quoting texts, and applying them to him. You all know that these were not applied personally, but only to him, as the representative of his Creed system; yet, I must be allowed to quote them. I cannot refrain from quoting the Bible, even to please my brother, for the Bible is the *only Constitution and Discipline* of the *Christian Church*; and no one, preacher or layman, has the right to make any other: but according to my brother, every thing that we *do* or *say*, is a new Discipline. He complains of my treatment of his Creed; but why, if we are to discuss the question of Disciplines? He says that I have unchristianized some; but I think not, have I? He says, that what makes void the law, is not Discipline; but Article seven of their Discipline makes void the law of God, in the rights of colored people! He says that they have advanced on these Christians; but is the world made better for it? Then they were united, as the heathen said: "*See how these Christians love each other!*" Now they are divided, and the infidel says: "*See how they hate each other!*" But he thinks that no one insists that the Churches should walk by the same rule; but the apostle does.

But my brother demands of me to show him, chapter and verse, for the right to keep a record of the names of

members of the *Church*. I refer him to Acts i, 15, "The number of names together, were about one hundred and twenty." But what is my brother's argument here? Only, that if we have no Scripture authority, (and he says that we have this authority,) why then, he will insist upon it, that the names of the members are a Constitution, Creed and Discipline. Very well, then *they* have more than *one* Discipline. As to the name *Conference*, see Gal. ii, 6.

My brother still urges objections to the Christian name; but Clarke says, (and Clarke is authority with my brother,) that the original word signifies that they were so called—Christians—by divine direction. See Acts xi, 26.

My brother says, that it is impossible to have a visible Church, without a Constitution; therefore, on his own premises, he has to admit, that the apostolic Church had a Constitution, or he must deny their visibility. The latter, he dare not do, and hence, will be driven to the former; but that was too early for his. What then, was their Constitution? Why, the same as ours. It was the Bible. (See Mosheim, Vol. i, p. 39, of which my brother quoted a part.) They ever held that the Scriptures were able to make us wise unto salvation, and to make the man of God perfect; thoroughly furnished unto all good works.

Now, since the holy Bible was the Constitution of the apostolic Church, in the days when the banner of the cross was borne victoriously from Jerusalem, to the remotest nations, o'er oriental sands, and northern snows; o'er the classic fields of Greece, and amid the halls of the world's capital, everywhere triumphant; when sinners were converted by thousands, and churches planted in every clime; when the divisions of sectarianism were unknown, and the astonished heathen exclaimed: "See how these *Christians* love one another," why should *God's holy Word* not be the Constitution now?

And here I take my second position, that the Church now, has no right to make a Constitution. My brother

admitted, first, that the Bible is the highest law in the Church of God, and that any thing contrary thereto, is void. This is the nature of a Constitution. The Bible then, *is* the Constitution of the Christian Church, even by my brother's admission. Webster says, that a Constitution is the fundamental law; and surely my brother will not deny, that the Bible is the fundamental law. So that by his own admission, and the authority of Webster, quoted by himself, I have proved that the Constitution of the Church, is the *Holy Bible*.

And now the only question is, whether Christ has delegated authority to others, to make *another Constitution*. If Christ has, I demand that he show us the text. If, as my brother contends, Christ has left the Discipline of the Church an open question, to be determined by time and place, so should we. We have no right to bind for others, what he has left free for us all. He must admit, that *we have a right to practice*, what *he has a right to put in his Discipline*; for if it is not Scriptural, he has no right to put it there, and if it is, we have sufficient authority. So, if electing a president (Gr., *Episcopus*, Bishop), is Scriptural, it is enough, if not, putting it in the Discipline can not make it right. Let him show, then, that something we practice is not Scriptural; and be sure, that he does not condemn himself in doing it.

To make a Constitution is an act of sovereign power—above ordinary legislation; but Christ is our King, and I assert that he has given no one authority to legislate for his kingdom on earth, but has taught us to pray that God's will—that is, God's *Discipline*, not our own *will* or *laws*—that God's *will* might be done on earth, *even* as it is done in heaven. But there are no commandments of men, nor human Creeds there. The early Christians held Conferences; yet they made no *Disciplines*—no *Creeds*. That called the Apostles' *Creed*, was never seen by the apostles, but was a symbol of the truths they had taught, compiled by others in after years. If a Constitution beside the Bible had been necessary, Christ, who

knew all the wants of his Church, through all coming time, would have given it one; or the apostles, whom he left behind, would have compiled one. He desires to know our authority for holding a Convention in Cincinnati, as though the Bible gave no such authority, but the Discipline did. If the Bible does not, they have no right to put it in their Discipline. Did my brother's Discipline command him to hold this debate? In the chapter and verse where he finds the one, I will the other.

Jesus says, "Ye call me Lord and Master, and ye say well, for so I am." Again, he says, "Learn of me." He was a teacher sent from God. We are his disciples, that is, scholars; and he thus sustains the relation to his Church that a teacher does to his school. Now, it is the duty of disciples to obey the master; and of scholars to obey the rules of the school—but not to legislate for it. Who ever heard of a teacher leaving his scholars to make their own Discipline? My brother has failed in every effort to produce authority to make Constitutions and Disciplines, as I have demonstrated. I will now proceed with my argument for receiving the Bible alone as a Rule of Faith and Government. This we do:

1. Because, it contains all the directions that God has given to guide us from earth to heaven.

2. Because, by general consent, all who humbly form their lives by its rules are saved.

3. Because, it contains the New Covenant of salvation, with all its conditions.

4. Because, it contains the religious instructions given by all the inspired teachers God has ever sent.

5. Because, it contains the rules, and discipline by which millions have been saved.

6. Because, it is dictated by the only being capable of constructing a perfect rule.

7. Because, there is no promised blessing for obedience to any other rule.

8. Because, we are commanded to hear those who speak in it, that we may be saved.

9. Because, it tells us just what characters shall be saved, and who shall be lost.

10. Because, it tells us how to form such characters, and where to look for aid.

11. Because, it tells us in many places, *what* to do to be saved, and it tells *how* to do it.

12. Because, God has never pointed us to any other rule.

13. Because, salvation is promised to all who love God and men, and it teaches us how to love them.

14. Because, salvation is promised to all who obey God's commands, which are contained in the Bible.

15. Because, its instructions are called a Rule, with the promise of peace and mercy.—Gal. vi, 10.

16. Because, the Saviour's words are there, which to obey is life eternal.

17. Because, the knowledge of God is there, whom to *know is life eternal*.

18. Because, the account of Jesus is there, which to believe is life eternal.

19. Because, it contains the *Scriptures, which are able to make us wise unto salvation*.

20. Because, those Scriptures are given, that we *may be thoroughly furnished unto all good works*.

21. Because, they are given, that we *may be perfect*; which is all any one can desire.

22. Because, it contains the Law of the Lord which is perfect, converting the soul.—Ps. xiv, 7.

23. Because, it contains the testimony of the Lord, which is sure, making wise the simple.

24. Because, God declares that He has done all for us that he could; but if other rules were necessary he could have made them.

25. Because, it is the only book that all Christians agree in, or can ever be united under.

26. Because, whether they love or hate each other, agree or disagree, they all acknowledge its authority.

27. Because, every sin is a violation of the Bible, and every act of holiness is conformable to it.

28. Because, no one considers an appeal to the Bible in justification of any immorality, as either candid or honest.

29. Because, adherence to it, forms a universal brotherhood, united in the bonds of heaven.

30. Because, all other rules being the landmarks of sects, are necessarily schismatical.

31. Because, it was the guide of all the saints whose names it records, who are now in heaven.

32. Because, it contains sermons by the Son of God, which he said, if we obeyed, we should live.

33. Because it contains rules of prayer, by which, if we are guided, answers of peace and mercy are promised.

34. Because, those who are not satisfied with it can not agree upon any other, but multiply rules indefinitely.

35. Because, no other rule has a source that will command the respect of mankind.

36. Because, the nearer that men approach to heaven, the better they understand and love their Bibles.

37. Because, the nearer men approach to heaven the less they think of other rules.

38. Because, it is the only rule for which we can claim the promise: it *shall not pass away*.

39. Because, it is the only rule that we are commanded to preach.

40. Because, it is the only rule that we are commanded to search.

41. Because, it is the only rule that we are commanded to keep.

42. Because, it is the only rule that we are commanded to hold fast.

43. Because, it contains the only faith that we are commanded to contend for.

44. Because, it is the only rule which all acknowledge perfect.

45. Because, it is the rule by which all reformers profess to be guided.

46. Because, it is the only rule that all will blush to violate.

47. Because, it is the only rule to which all Christians appeal.

48. Because, it is the only rule that has the sanction of the apostolic Church.

49. Because, it is the only rule that embraces the whole revelation of God.

50. Because, it contains all of God's will concerning us; and none other does.

51. Because, it is the only rule that contains the whole of the Christian religion.

52. Because, there are some men in all denominations who despise human Disciplines, and others who only receive them in part, as my brother.

MR. FLOOD's Twenty-third reply:

I will read to you the definition of Constitution, as given by Webster: "The act of constituting, enacting, establishing, or appointing. The state of being; that form of being, or peculiar structure and connection of parts, which makes or characterizes a system or body. Hence, the particular frame or temperament of the human body is called its Constitution. The frame, or temper of mind, affections, or passions; the established form of government in a state, kingdom, or country; a system of fundamental rules, principles, and ordinances for the government of a state or nation. A particular law, ordinance, or regulation, made by the authority of any superior, civil, or ecclesiastical. A system of fundamental principles for the government of rational and social beings."

I will now read Webster's definition of "Discipline:" "To instruct, or educate; to inform the mind; to prepare by instructing in correct principles and habits; to instruct and govern; to teach rules and practice, and accustom to order and subordination; to correct; to chastise; to punish; to execute the laws of the Church on offenders, with a view to bring them to repentance and reformation of life; to advance and prepare by in

struction.” With these references I shall now invite your attention to Mosheim. I read from page 39, “Such was the Constitution of the Church in its infancy, when its assemblies were neither numerous nor splendid.”

I now state that not one single passage, quoted by my friend, has any more bearing upon this subject, than it has upon the condition of any other planet than this one. He is here to prove that the Word of God prohibits the Church from making a Constitution for her government. I have not yet met with that prohibition. Yet he stands up here and insists that he has not been answered. I assert that there is not one of his texts that has the slightest possible bearing upon the subject; hence, it was a waste of words, and his attempt to prove that the Bible prohibits the making a Constitution, has been a failure. He says, I can not tell the difference between tweedledum and tweedledee. Thank you, brother, for your high opinion.

He says, the Deer Creek Conference which I quoted, is not very good authority. Oh! he shakes his head; I don't know but he might shake the balance of his hair off. I know my authority, though I know it is like extracting his teeth when I meet him upon his own ground,—the records of their own Conference. He tells you that this is only the record of the proceedings of that Conference; but this Conference pretends to act under the Discipline of their Church. My brother refers to legislative bodies, and says, that the records of their proceedings are not the statutes of their Constitutions; but that one might refer to the Constitution to know whether any particular act was legal or not, or whether it was according to the Constitution. He says, that their Constitution is the Bible; but he must point out how they appoint a president or a secretary. My brother says, that if our Discipline differs from the Bible, it annuls the Constitution. Now I defy him to point out a single article in opposition to the Word of God. It says, that all Church trials shall be conducted on Gospel principles; and “that all offences

condemned by the Word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers, and members to expulsion from the Church." The brother can not find a single reference to the Book of Discipline, which says that any one can be expelled for violating the laws of the Book of Discipline.

I wish to invite your attention on the word "Church." I quote first from Dr. Buck:

"The Greek word, ἐκκλησία, denotes an assembly met about business, whether lawful or unlawful."—Dr. Buck on Church.

So it is Dr. Buck against Dr. Summerbell. Dr. Watson says:

"The Greek word, ἐκκλησία, so rendered, denotes an assembly met about business, whether spiritual or temporal.—Acts xix, 52-59:" Dr. Watson on Church.

So it is Dr. Watson against Dr. Summerbell; yet, my brother says it is not so. I have never been dubbed with that title, and I have no disposition for the honor.

I now invite your attention to the notice in the "*Gospel Herald*," the organ of the Christians, announcing that "the next Convention of the Christian Denomination will meet in Cincinnati, and that so and so is President," &c. I want the chapter and verse for this, from his Discipline, or Bible, for I never found it in mine. He quotes from the Acts, that the Church numbered a hundred and twenty, and therefore assumes that it is right to have a book in which to make a record. If Dr. Summerbell is right, in saying that we have no right to make a Constitution and Discipline, then he is wrong, in saying that they have a right to keep such a book as the Deer Creek Records, and a clerk to make the entries.

Dr. Clarke says that the name, Christian, was given by Divine authority. I never questioned that it was so, but I asserted that the Church existed before it was so named, and that it received different names previous to this.

My brother grows exceedingly eloquent about the rise of the Church, and its progress over the classic plains. But what has this to do with the proposition, that the Church has no right, since the Apostolic age, to make rules for her government. He wishes to know, if when crossing Jordan, I expect to take my Discipline with me, and intimates that we may take the Bible with us. It is something like the preacher who said, he could tell the secrets of the three heavens. He says, the Church has no right to make Constitutions and Disciplines; yet I will turn to the page, and show him how a President and Secretary have to be elected. I call your attention to another record: "*Resolved*, That a Committee of three be appointed, to wait on Elders ———, and effect an adjustment of the differences existing between them." Here, you see, that their acts are to be regarded as authoritative. "A resolution was offered and received, that the candidates for the ministry should be examined as to their qualifications." Here, you see, the candidates are to be examined on doctrinal questions. When they present themselves for ordination, a committee is appointed to examine into their views on cardinal points. I want chapter and verse, as authority for such a committee to examine a candidate. Here is something which draws very near to a Creed. Who, pray, are to be the judges of the doctrinal views, if the right of private judgment is to be maintained, as my brother would have it? I want to know from his Discipline, how they take this privilege! Then he reads the words of our Saviour, "Search the Scriptures, for in them ye think ye have eternal life," and over this great injunction of our divine Master, he grows very eloquent. He says that Jesus does not say, Search the Discipline. Who ever claimed to give that authority to the Discipline, which we claim for the Word of God? It is a provisional means on the part of the Church, which can not be done without, and I have proved from this book of the Deer Creek Conference, that it is with them.

Then he submits some twenty propositions, which I shall pass over very briefly, for not a single one of them has the slightest tendency to come within gunshot of the proposition under discussion, which relates to the right of the Church to make Rules and Disciplines. He talks about our "little book" of Discipline, but his book is very much larger than ours. Now I will take the big book and put it on my shoulder; here it is, and I set one off against the other. When my brother is about to close his address, he thinks of offering up a prayer that God will hasten the day when all Disciplines shall be destroyed, and he lifts his soul in pious ejaculations before God, praying that it may be so. But you will wear out, my brother, before your prayers will be answered, for it existed in the Church in its infancy, and my friend here, in the nineteenth century, is unable to get along without it. On Sabbath last, when my brother admitted the young man as a member of his Church, he put the Bible into his hand and said, "*Do you receive this as your only rule of faith and practice?*" and on his assenting, he was received into the fellowship of the Church. This is all right, but I want the chapter and verse for putting the Bible into his hands. I think I have a right to complain, when he arraigns others for doing that which he does himself. He complains, that we subject new members to a probationary term of six months. This is needful, to ascertain if the sheepskin conceals a wolf; if it does, we pass them over to those who like to have them.

The great principles of Church government recognized by the Church of God in all ages, will live as long as the Church lasts—I will say, as long as time lasts; for God will in all times open the ears of his true Church to Discipline, and train them in all that appertains to the faithful observance of the internal and external observations of their religious life. Discipline will live, sir, nevertheless, when he prays for its destruction, let him pray in faith; and he had better try and muster all his faith, when he prays upon this subject.

Now it is my practice, when I think my people in error, always to make clean the inside of my own dwelling, that the people with whom I live, may stand reproved.

MR. SUMMERBELL'S Twenty-fourth address :

I presume that the intelligent part of this congregation, will easily decide whether the fact, that the Deer Creek Conference keep Minutes of their annual meetings, is a sufficient warrant for the Church of God in all ages, to make Constitutions and Disciplines. Webster defines a Constitution to be a system of fundamental rules or principles of government; but is not the Bible a fundamental law? which then is the Constitution? But this little book says on the title-page, "Constitution of the Methodist Protestant Church;" according to that, *it* is the fundamental law, with which all other laws must be made to agree, or they are *null* and *void*; hence, if the Bible conflicts with this little book, the Bible itself is, so far, null and void, for this is the Constitution. And such is the case. The Bible tells us that we are all brethren; but this makes it null and void, and deprives the colored man of his rights. This human Constitution, substituted by men, instead of the divine Constitution given by God, embraces both Discipline and Articles of Religion; hence, is a law both of faith and government. What right have men thus to legislate for Jesus Christ? Who gave them authority to dictate Articles of Religion, contrary to the higher teachings of the Bible? My brother complains of my exposing the little book. If it grieves him, I am sorry: yet, if he is ashamed of the book, I am glad. If he does not like to have it examined, he may have it and take it away. It cost me eighteen cents, and he may have it for half-price, and burn it if he chooses. These human Creeds have had their day, and their influence is passing away—and so it should. *If* they are enforced, they are *tyrannical*, and cause divisions; *if* they are not, they are *deceptive*—professing that the

Church members are governed by the Discipline, when they are not. On Sunday last, he requested all to leave his Church who did not believe his Discipline. But if they do, brother Flood must leave, for he publicly acknowledged that he did not believe it at all. He is evidently ashamed of it, for he will not allow me to call it a Creed. But why then does he not abandon it? He wants our authority for appointing a Convention in Cincinnati. I answer, the same which he has for attending this debate. My brother stamps the pulpit, but he will have to stamp much louder, before the people will believe all that he has advanced. He asks, if their Constitution expels any one for simply violating the Discipline? In answer, see page 44, where "Ministers can not be received, unless they approve of the Constitution and Discipline, and are willing to obey it;" yet my brother only approves of a part of it. It requires candidates for the ministry to read Clarke, Fletcher, Wesley, and others, whose names fill two pages or more. No matter how averse to the doctrine of those men, or how well read in the Bible, he must read, and of course, be able to undergo an examination in these authors before he can preach. But the Bible makes no such requirements. Now will you reject the Constitution, my brother?

MR. FLOOD.—No.

MR. SUMMERBELL.—He promised to reject it if it was contrary to the Word of God; and I hope, through divine grace, he will yet see the folly of it, and give it up. He says that *Church*, signifies a promiscuous assembly, good or bad—a secular body—and quotes Buck and Watson to prove it—who think it a translation of ἐκκλησία. Do you believe, on this human authority, that the Church is a mere promiscuous assembly of good men or sinners, assembled in a theater or anywhere else? My brother does not believe it. No one believes it. The word Church, is the Greek word *ἐκκλησία* Anglicized—the same as baptism, bishop, &c., and signifies, the *Lord's*, in the possessive case; hence, no sinner can be of the Church proper.

It is *not* a translation of *ἐκκλησία* that word not being translated at all. King James, under whom the translation was made, gave especial orders that well-known *ecclesiastical terms* should not be changed or translated; therefore, Church, the same in a varied orthography as Kirk, from *κυριακος*, was substituted for *ἐκκλησία*. He frequently calls me by various names for a little pleasantry, but I have no reason to complain; could I expect that he would not nickname me, when he nicknames his God?—calling him *Trinity*, a name which the mouth of the Lord has never named. He who will take such liberties with his God, will hardly refrain taking them with an opponent. But I warn my friend, that this does not prove the right of the Church to make Constitutions and Disciplines for the government of God's people. He brings forward one of our Conference *Minute* books, but with all his skill, he has neither found in it a human Constitution for the Church, nor anything approbating one. But he found something. Yes! He found that on the application of a candidate for admission to the ministry, we examined the applicant with regard to his qualifications; and so he thinks that we must have a human Constitution. Not at all, my brother. This is required by the Divine Constitution. The apostle says, "Lay hands suddenly on no man, but commit these things to faithful men, who shall be able to teach others." What he has made of the book, save a little fun, you can judge. Nor can you fail to see the difference between his fuss and fun, and the arguments which I have produced, proving that the Church has no right to make her own Constitution. The question is, has God given this right? not, can we prove it by inference! or from the Deer Creek Conference! Has my brother quoted one solitary text to show that this right has been given? I have never witnessed a more entire failure; yet he assumes the right to legislate for heaven, and govern all God's children—to take the throne of government from the Lord Jesus Christ, and to make Constitutions for his followers. His claims surpass those

of the Czar of Russia, and when we demand the documents to prove his authority, he goes to the Deer Creek Conference, and—*and fails* to find them. He claims a right infinitely higher than that of making political Constitutions for all the nations under heaven, and is satisfied with the authority of a *misrepresentation* of the Minutes of a Conference! The only Constitution of the primitive Church was the Holy Bible, with the divine religion of Jesus Christ written in the hearts of men, as proved by my brother's own quotation from Mosheim. And such should be the only Constitution now, and must be, before the peace of Zion can be restored.

I will now be forced to sum up, and close this discussion, though I have presented but a small part of the matter I had prepared. Forty-eight logical reasons remain unoffered; yet, enough has been said, and sufficient authority given both from Scripture and reason, to prove that the Church has no authority to dictate her own Constitution and Discipline.

1st. I have shown that my brother's Discipline itself, declares, that the Word of God is the *only rule of faith and practice*. Hence, the Church has no right to make any other.

2d. That it gives the Church a name, "Methodist Protestant Church," which has not the Divine sanction.

3d. That it deprives preachers of advancement, unless they approve of it.

4th. That it requires more of its preachers, than the Bible does. Page 134.

5th. That it deprives the genuine convert of full fellowship, under six months.

6th. That it prefers the children of their own members, to religious advantages, before others, equally good.

7th. That it enjoins rites not found in the Word of God.

8th. That it says, that we are justified by faith only, contrary to the apostle, who says that we are *not justified by faith only*.—James ii. 24.

9th. I have shown, that if it is right to make a Constitution, then, it is sin to resist it and reject it.

10th. That this right to make it, must belong to the majority; but my brother has resisted the majority. Protestants have rejected the Roman Catholic right; the Methodist Episcopal Church has resisted the Protestant Episcopal Church, and the Protestant Methodist Church has resisted the Methodist Episcopal Church, proving that he, in his own case, denies this authority of the Church to make Constitutions for *his* government.

11th. That his Constitution is a fundamental law, embracing both Articles of Religion and Discipline. Now, if the Church has a right to make these *Articles of Religion*, then, it is sin to resist that authority, or to reject that Creed, which will turn us all over again to the Roman Catholic Church.

12th. I have shown, by very many texts, that the Bible contains all-sufficient rules for Discipline or Constitution; and that it is in vain, to worship God, teaching for doctrines, the commandments of men.

13th. I have the brother's own admission, that there can be no other fundamental law, except the Bible; but a Constitution is a *fundamental law*—hence, it is wrong to make a Constitution.

14th. I have proved that the making of a Constitution, is a sovereign act, requiring sovereign authority; but that Christians being subjects, and not sovereigns, they can possess no such authority, unless it has been delegated by Christ; but my brother has found no one *text*, which gives such authority to the Church.

15th. I have proved by the Bible, that God requires not of us to *legislate*, and to make laws; but to submit to, and to obey laws.

16th. Christ being King, and having, as I have proved, and my brother's admission confirms, given us the Bible as our Constitution, it is rebellion against his government, in us, to make a Constitution, and attempt to legislate for Christ.

17th. Again, I have proved that man not only lacks the authority, but the ability to legislate for God's people; since he fully understands neither the mysteries of religion, nor the nature of man. To fear God and keep his commandments, is the whole duty of man; but God has neither required of us to make laws and legislate for his kingdom, nor yet to obey the laws which others make. I challenge my brother to bring forward any authority for making laws to govern God's Church.

18th. It is said that Jesus shall reign; but how shall he reign, if others make the laws without his approbation? We pray that God's kingdom may come, and that his will may be done on earth, as it is done in heaven; but have they these little human Constitutions to form Methodists, Presbyterians, &c., of the inhabitants of heaven?

19th. Christ is our King, and to him we should submit, and not rebel against his government, and make new Constitutions, and divide his children, bringing some under this Constitution, and some under that, thus rending the Church of Christ.

20th. Those who follow such Constitutions, are of necessity, separated from those who do not. And of those who thus create parties, and build up sects, the apostle says: "*Mark them which cause divisions, and avoid them.*" *Mark them!* and "reject the heretic after the first and second admonition." Brethren, while we cherish a kindly feeling toward those in error, we must bear our united testimony against the error itself, and put these things from amongst us. I have presented only a small portion of the arguments which I have prepared, against Creed and Constitution making; but these are enough. He has quoted barely a single passage of Scripture on his side, while I have cited you to very many condemning the practice, and proving the all-sufficiency of the Word of God. He answers these texts by the very short method of saying: "*Why they have nothing to do with the subject.*" Of course not! What would I quote them for, or he complain of them, if they

had? The Minutes of the Deer Creek Conference (a body, I had hardly heard of,) is the only authority to him. From their Minutes, he finds abundant authority to make Creeds and Constitutions for God's Church. This, however, must be left for your decision. And here I close. To this large and attentive Congregation, I return my sincere thanks for the patience with which you have listened to us from day to day. If we have spoken any unchristian word, may that God, whose mercy we have heretofore shared, yet forgive and pardon us. To the gentlemen Moderators, and our kind friends, the reporters, I also return my sincere thanks for the faithful performance of their duties. And may we all meet, when we have passed from the shores of time, where human Creeds are unnamed and unknown, and God in Christ, without a rival, reigns. Amen.

MR. FLOOD'S Twenty-fourth reply :

Mr. Summerbell sets out by inquiring, are there two fundamental laws. He assumes, that the Methodist Protestant Constitution is the fundamental law, and if this be so, the Bible can not be fundamental. I have quoted from our fundamental law, if he so calls it, of the Methodist Protestant Discipline, that no rule was authorized to be passed, contravening the law of God in any sense; hence, our Constitution and Book of Discipline are founded upon God's Word. The business of my brother here, is to prove that it is not so, and he says he has presented a hundred and fifty proofs, drawn from Scripture and reason. O, how logically my brother has reasoned! I am perfectly willing that the report should show the strength of his reasoning. He advises you that a very large amount of testimony is still reserved, and that he has not emptied his barrel. I am sorry for this, since he has not yet presented a single argument nor evidence from God's Word, that the Church is prohibited, since the Apostolic age, from making a Discipline for the government of the Church.

He alludes to the Articles of Religion and Discipline in the book, and turning round, asks if I am not ashamed of them. I say, no! it has been my business to defend them. He then refers to a remark I made on the Sabbath, that I invited those to leave the Church, who did not agree with our Discipline. I have no idea, that those in this community who are Methodist Protestants, will be likely to become anything else. My brother professes to be opposed to levity, yet once he laughed himself, when I could not see any one else laugh with him. He asks where we get authority for the course of reading laid down as essential for those preparing for the ministry. I not only agree with this requirement, but I should not object to increase the list, and perhaps this discussion, if it should be given to the world, might be added and be found serviceable in informing those who come hereafter, that my brother has a Discipline—that he has the very thing he condemns in others. I ask him, where he finds authority for forming a Ministerial association? Has he any? No! Where is his authority for an Annual Convention? Nowhere. He asks me, where is my authority for attending this debate. I am commanded to teach the truth, and therefore I am here. I thank God, it is my privilege to expose heresy, wherever it may appear. He directs your attention to the word Church, and says my definition is not admissible; but I am perfectly willing to leave it to such authorities as Drs. Watson and Buck, who show that the word is employed to signify a promiscuous assembly, but that by common consent it was applied to religious assemblies; that it applied to the Church in its local capacity; to the Church universally; to the Church militant, and to the Church in its triumphant state. The brother complains most grievously of the term Dr., being applied to him. It has been whispered in my ear, that he has not been styled Dr. by any institution of learning in the country, but as he arrayed himself against Dr. Clarke, and read from his own pamphlet, I recommend him to the favorable notice of

the excellent institution in this neighborhood, and to its worthy head, Mr. Horace Mann, for whom I have the most profound respect. He refers to the Conference book ; but if he scoffs at his own, no wonder he does at mine. This Conference book is the record of the Christian Association of the Deer Creek district for many years past ; but the truth is out at last, that this so called Christian Church has Records and Discipline that can not be found, in what they recognize as their only Discipline ; that they have officers in their Church, whose names even can not be found anywhere in the Bible ; yet they tell you this is their only book of Discipline, and I have called upon my brother in vain, to point out chapter and verse.

He says I have proved nothing, but this assertion arises from an internal consciousness that he has proved nothing. Have I not shown you that the word Discipline occurs in the Bible ? and have I not shown, upon the authority of God's Word, that if their ears are to be opened to Discipline, if it is not found in the Bible in the regular form, the Church has to make it ? He has forty-eight reasons which he has not presented, but why has he reserved them ? I suppose he contemplates a paper-war on this subject. He takes great pains to tell the audience I have made an utter failure. Pity that he can not make me sensible of it ; it is the discovery of my distinguished opponent, who is certainly a very remarkable man. He passes a very high eulogy upon the Baptist Church, but they neither agree with him in discipline nor doctrine. All that he has said in commendation of that Christian Church I can indorse, and were it necessary, could say much more, for I have known them long and expect to love them to the end. He says, I deny the authority of the Methodist Protestant Church. I never said any such thing, neither here nor anywhere else. I simply said, the Church has a right to make this Constitution, and if she discovers a possibility of making improvements therein, there is no passage in God's

Word prohibiting her. The Wesleyan Church had a right to come out of the Church of England, but these are matters of choice, and depend upon the judgment of those concerned. I have shown, that no specific form of government is laid down in the New Testament. The Church, with her eyes open to this fact, has a right to form such regulations as her judgment approves, and no one has a right to stand up and assert that in so doing we overturn the Kingly office of Christ.

My brother wants to know, if there is any Discipline in heaven. I answer reverentially, I know nothing on that subject. Our Discipline relates to the Church in its militant, not in its triumphant state. Heaven is a place of order, and the Church of God should be a place of order, and whenever the Church is denied the privilege of making Rules and Discipline, it can not be a Church of order. I have shown from other authorities, that they make Rules; that each individual Church has a Clerk, and have Books of Record, in which to record their transactions; but there is no specific authority for this in the Bible, as to the manner in which it should be done.

I throw back with all its force, the statement of entire failure; but I willingly leave it to the intelligence of this audience. I invite your attention to the opening speech of my opponent, and whether he has not been wandering from the point ever since.

I wish you to notice the contrast which exists between our Constitution and Discipline and theirs. Theirs exists in fragments—some printed and some written in a perfectly confused manner—part here, in this paper relating to the Cincinnati Convention. My brother seems very uneasy about this record, for it shows that they take the liberty of examining candidates on what they consider cardinal points of doctrine. I shall thank any one who will tell me of a single text he has quoted to demonstrate his position, that the Church has no right to make a Constitution and Discipline for her government and regula-

tion ; at the same time I am desirous that he should show where he gets his Discipline from for all the things I have pointed out. His Discipline is, for the most part, unwritten ; it exists, but it is in the minds of his people, and out of that which is unwritten, they attempt to harmonize the fact, to square with the teachings of the Bible. Our Constitution is here before us ; I am not ashamed of it, but am willing to stand up and defend it. But my brother has displayed a great fear of theirs ; he seems as though he would like it to take legs and run away. Our Constitution is founded upon the law of God. It is required, in every particular, to conform thereto ; and if any thing in word or spirit should not accord with the Word of God, it is nugatory—it has no force nor power ; for no law is allowed to be so construed as to contravene the law of God in any sense. Which, then, is most deserving of respect, the Methodist Protestant Book of Discipline, or the imperfect one of the Christians, or, as they are more generally called, New Lights ? Ours is honestly and openly published to the world ; theirs is hidden in a corner, concealed in books and papers, published by their own denomination ; and yet unblushingly they stand up and say we are opposed to all books of Discipline.

MR. SUMMERBELL. Amen.

MR. FLOOD. He says amen ; I suppose it is an amen of affirmation of the argument. Mr. Summerbell says, that is not true. I thank him ; he is very polite. When amen is used it is in a sense of affirmation, and I supposed he used it thus. I have made it appear that the Methodist Protestant Church claimed the Bible as the only sufficient rule of Faith and Discipline, and that all minor Discipline must conform to that.

DISCUSSION

ON

HUMAN DEPRAVITY.

PROPOSITION FOR DISCUSSION.

“Mankind, through the transgression of Adam, (by which he fell from grace, until redemption was promised by Christ,) are by nature entirely depraved.”

REV. J. M. FLOOD affirms; N. SUMMERBELL denies.

MR. FLOOD's First address, and Twenty-fifth speech:

WE enter upon the discussion of the last proposition submitted for investigation at this time, and all will readily admit the great importance of the doctrine involved: man's moral depravity in his fallen state.

First, we remark, *man was created in purity*. Gen. i, 27, “So God created man in his own image, in the image of God created he him, male and female created he them.” Eccles. vii, 29, “Lo! this only have I found, that God hath made man upright, but they have sought out many inventions.”

Second, *Man has fallen into sin and ruin*. Gen. iii, 17-19, “And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field, in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it was thou taken, for dust thou art and unto dust shalt thou return.”

Third: *We remark that all men, in their fallen state, are morally depraved.* Gen. vi, 11, "The earth also was corrupt before God, and the earth was filled with violence; and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." Job xv, 16, "How much more abominable and filthy is man that drinketh iniquity like water;" Ps. xiv, 1-3, "The fool hath said in his heart there is no God; they are corrupt, they have done abominable works, there is none that doeth good; the Lord looked down upon the children of men, to see if there were any that did seek God, they are all gone aside, they are altogether become filthy, there is none that doeth good, no not one;" Rom. iii, 9, 20, "What then! are we better than they? No, in nowise, for we have before proved both Jews and Gentiles, that they are all under sin, as it is written, there is none righteous, no not one, there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one; their throat is an open sepulcher, with their tongues they have used deceit, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known, there is no fear of God before their eyes; now we know that what things soever the law sayeth, it sayeth to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God; therefore, by the deeds of the law there shall no flesh be justified in his sight." Colossians iii, 21, "If there had been a law given which could have given life, verily righteousness should have been by the law, but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given unto them that believe."

Fourth: *Human nature, in its fallen condition, is entirely depraved.* Gen. vi, 5, "And God saw that the wickedness of man was great in the earth, that every

imagination of the thought of his heart was only evil, and that continually." Ps. v, 9, "For there is no faithfulness in their mouth, their inward heart is very wickedness, their throat is an open sepulcher, they flatter with their tongue." Rom. vii, 18, "For I know that in me, that is in my flesh, dwelleth no good thing." 1 Cor. ii, 14, "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 2 Cor. v, 14, "If one died for all, then were all dead." Ephes. ii, 13, "And you hath he quickened who were dead in trespasses and sins." Eph. ii, 3, "Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and mind, and were by nature the children of wrath, even as others; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Fifth: We shall invite attention to the several ways in which this depravity of human nature is evinced. 1st. *This depravity is evinced in opposition and contradiction to God.* Job xxi, 14, "Depart from us, for we desire not the knowledge of thy ways." Ps. xxxvi, 1, "The transgression of the wicked saith within my heart, there is no fear of God before his eyes." John vii, 7, "The world can not hate you, but me it hateth, because I testify of it that the works thereof are evil." Rom. i, 30, "Haters of God." Rom. viii, 7, "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

Sixth: *This depravity is manifested in disobedience and insubordination to the authority of God.* Job xxi, 15, "What is the Almighty that we should serve him?" Ps. ii, 3, "Let us break their bands asunder, and cast away their cords from us." Jer. v, 23, "This people hath a revolting, and a rebellious heart, they are revolted and gone." Zach. vii, 11, 12, "But they refused to

hearken, and pulled away their shoulder, and stopped their ears that they should not hear; yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord hath sent in his spirit by the former prophets." Ps. x, 4, "The wicked, through the pride of his countenance, will not seek for God, God is not in all his thoughts." Is. xxix, 15, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us?" Eph. v, 11, 12, "The unfruitful works of darkness but rather reprove them; for it is a shame even to speak of those things which are done of them in secret." Eph. ii, 3, "Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and mind, and were by nature the children of wrath even as others."

Titus iii, 3, "For we ourselves also were sometimes foolish, disobedient, deceived; serving divers lusts and pleasures; living in malice and envy, hateful and hating one another."

Seventh: *This depravity is also shown in acts of base ingratitude and cruelty.* Psalms xli, 9, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psalms lxxiv, 20, "Have respect unto the Covenant, for the dark places of the earth are full of the habitations of cruelty." Isaiah i, 2, "Hear, O heaven, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me."

We remark that this depravity is developed in deceit and hypocrisy.

Jeremiah xvii, 9, "The heart is deceitful above all things, and desperately wicked: who can know it?" Romans i, 29, 30, "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters."

Eighth: *We now invite attention to the consideration that persons are responsible for actual sins only; sins of their own, not of others.* Deuteronomy xxiv, 10, "The fathers shall not be put to death for the children, neither shall the children be put to death for the *fathers*; every man shall be put to death for his own sin." Ezekiel xviii, 2, "What mean ye that ye use this proverb concerning the land of Israel, saying the fathers have eaten sour grapes, and the children's teeth are set on edge?" Twentieth verse, "The soul that sinneth it shall die; the son shall not bear the iniquity of the father; neither shall the father bear iniquity for the son. The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him." Jer. xxxi, 30, "Every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge: they are only responsible for actual sins; yet this inclination to evil and corruption, is early manifested in the life." Job xi, 12, "For vain man would be wise, though man be born like a wild ass or colt. Who can bring a clean thing out of an unclean? Not one." Job xv, 14, "What is man that he should be clean? and he that is born of a woman, that he should be righteous?" Psalm li, 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. lviii, 3, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Proverbs xxii, 15, "Foolishness is bound in the heart of the child." Isaiah xlviii, 8, "I knew that thou didst deal very treacherously, and wast called a transgressor from the womb."

We now invite attention to some consequences which must necessarily result from the doctrine of partial depravity. 1. If any part of man is not in his fallen state depraved, that part stands in no need of redemption by Christ, and is not redeemed. This is a consequence necessarily following the doctrine of partial depravity.

2. If that part of man's nature, in his fallen condition,

not depraved, obtains heaven, it obtains it of right, and not by the atonement made by our Lord Jesus Christ; it obtains it upon the ground of the maintenance of innocence in the sight of God, and is not dependent upon what Christ has done for it. I shall leave my opponent to point out what special part of human nature, in its fallen condition, is not depraved, what part does not stand in need of the redeeming efficacy of Christ's blood.

3. There is another circumstance following this doctrine, if on such ground it enters heaven, whether soul or body, or part of both, it can not take part in the song of those who have washed their robes in the blood of the Lamb; there would be a discordant song—the whole man could not unite in that song. If the soul is not depraved as a consequence of sin, or if the body be not depraved, or if a portion of either be not depraved, there can be no praise to him, who has not washed them in his blood. This we regard as conclusively disproving the doctrine of partial depravity. There are other Scriptural evidences, bearing upon this subject, of entire depravity of the human nature.

Now, when all have fully before them the subject we are discussing, we shall read the definition of the word *depravity* from Webster: "Depravity, a vitiated state of the heart, corruption of moral principles, destitution of moral principles." He defines depravity to be a vitiated state of the heart, corruption of moral principles, destitution of holiness, or good principles. Here, then, you will discover the ground of difference that exists between me and my opponent, in the investigation of this subject; we consider human nature in its fallen state, to be depraved—entirely so. The whole race of man, as a consequence of original transgression, is depraved in all its parts; the relation of infants, however, is not the relation sustained by actual transgressors, though they inherit an entirely depraved nature, as the progeny of an entirely depraved parentage. Yet, infants are passive

in the fall, and are passive in the redemption by Christ; they can not possibly be the subjects of law; therefore, they are unconditionally saved in Jesus Christ.

Romans iv, 15, "Where there is no law, there is no transgression." Romans v, 13, "For until the law, sin was in the world; but sin is not imputed where there is no law." Again; "he reckoned all under sin, that he might have mercy on all." In this state, infancy stands justified by an act of God. The infant in Jesus Christ is redeemed, and can not be considered as guilty before God. It was from this fact that Jesus Christ made an example of infant children, when he took them in his arms and blessed them; and when he took a little child and placed it in the midst, and said, "Except a man be converted, and become as a little child, he can not see the kingdom of God."

What, then, is it that entirely depraves human nature? It is sin—the violation of God's law. A single voluntary transgression committed, taints, corrupts, pollutes, depraves human nature, in all its parts, and, of course, covers the whole ground, and entirely depraves all his nature. This sin is represented, in some passages I have quoted, as possessing a most deadly character; the poison of asps is under their lips. You may take a glass of water—pure sparkling water—and just drop a single grain of arsenic into that water, and what part is not corrupt and depraved? The very thing is poison. By a chemical analysis this poisonous substance may be extracted, yet there is no evidence but that, in the depraved condition, it was depraved in all its parts; the poison was equally diffused in every particle of that glass of water. If sin be poison, it diffuses itself through the whole man.

Here, then, the position is clearly maintained:

First, That human nature is fallen in its original head:

Second, That it fell from grace in this condition, prior to the promise made: Gen. iii, 15, "And I will put enmity between thee and the woman, and between thy

seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."

What was the condition of man, in his original state ? Was it a state of condemnation ? Had he not violated the law to which he was held responsible ? Did he not rest under the sentence of condemnation ? Did he not die in the very period of eating thereof ? For God declared, " In the day thou eatest thereof, thou shalt surely die."

This death, Adam experienced in the separation of God from his soul. That separation took place immediately on his transgression ; the evidence of it, we have in his conduct in attempting to conceal himself in the trees of the garden. He felt himself to be a guilty rebel in the sight of heaven. A greater evidence of deep depravity, and of a want of consciousness of grace, or favor, than his desire to hide from the Almighty, could not be. It is well known, that when fear exists, there is no disposition to avoid the presence of those for whom friendship is entertained. But Adam knew he had violated the law of God, and hence, that God whom he had recognized as his God—a God of infinite love, and who communed with him, had now become to him an object of terror, and he hides himself as one fleeing from the hand of an enemy.

He was lord of the lower creation, and sat at the head of God's creatures, and was in rank and dignity made a little lower than the angels. Now, the crown had fallen from his head, the glory had departed, and we contemplate him in his eclipsed glory ; the sunlight of heaven was withdrawn, and the darkness of moral night had fallen upon him, and he was induced to flee from the sight of Jehovah. For it is a natural result, invariably, that wherein appears a natural likeness to another object, it will seek affinity, or association with it, and shun its opposite ; and it is particularly so in a moral sense. God was previously the source of his delight—now he is the source of his dread ; formerly the source of his enjoyment—now the

source of his anguish. He felt it was against God he had sinned, and must have realized the force of the sentiment, "Against thee, and thee only, have I sinned." In this condition, we must consider him as fallen from grace, but he was redeemed, prospectively, and the merit of redemption was to be received, on the condition of looking forward to its fulfillment by faith. You will perceive, that it has been my purpose to approach the subject directly, and no one will presume to question, that I have taken the position upon the merits of the subject involved, and have presented passages, chapter, and verse, calculated to sustain the several positions assumed. My position is sustained by the most learned and respectable authors in Christendom, that the consequence of the fall and transgression of man is, that humanity, in its fallen condition, is entirely depraved ; it is so with regard to all persons, as actual transgressors ; it is applicable to every individual, where a sin is committed against God intentionally.

MR SUMMERBELL'S First reply and Twenty-fifth speech :

I am very much pleased with my brother's speech, the most of which I believe as firmly as he. I hope that he will be as well pleased with mine. His argument on the tumbler of water, was very well done. The water was all tainted ; *but its nature was not destroyed !* The poison could be extracted by the chemist, and the water would remain in its original nature. The mixture of one thing with another, does not irrecoverably destroy the nature of the thing so compounded. As far as sin goes, it pollutes our nature ; no farther. He says that God said to Adam, "In the day that thou eatest thereof thou shalt surely die," and that Adam lost the image of God, and died a *moral death that day*. I think not. If he refers to the marginal reading, he will find it rendered, "*dying thou shalt die*," as it is in the original, מוֹת חַיָּים, *muth temuth*. I deny that humanity became totally depraved in its nature, and lost the image of God there. James says, iii, 9, (and James is good authority,)

"The tongue is an unruly evil, therewith bless we God, even the Father, and therewith curse we men, which are made after the *similitude of God*." Now, is James, or my brother, right? He thinks that one transgression will make a man totally depraved. Then, *you are all* totally depraved, here, this morning, and there is nothing good about you. For this total depravity includes the whole nature. No matter when you were converted, if you have committed any sin since, you are now totally depraved, and can do no good thing, for like begets like. Such is my brother's argument, that the commission of a sin, however small, renders you totally depraved in your nature—as depraved as Satan! It is getting very late in the day to make people believe this. He speaks of humanity in its redeemed condition; but is man, in this condition, more innocent than when he was an infant babe? Jesus says, "Except a man be converted, and become as a little child, he shall not enter into the kingdom of heaven." Yet, my brother thinks that the infant is totally depraved in its nature.

He says, that he believes in the salvation of infants; but upon what ground, if he deny their innocence? There is *no promise*, or hope, held out in the Bible, which is not predicated upon their innocence. Jesus says, "Suffer little children to come unto me, *for of such* is the kingdom of heaven." What! totally depraved persons in the kingdom of heaven?

I am asked what part of human nature is not totally depraved. I answer, no part is! Reason still exists in man; love, natural affection, and desires for good are there. He says, if there is any part of our nature that is not totally depraved, then we cannot experience salvation in Christ. But I think that Christ saves us; if he saves us from whatever depravity or malady we have. If Christ heals a man of that disease which he has, he saves the man. It is not necessary that every person should have totally perished, in order to experience salvation.

He thinks that man is totally depraved, because the wicked, through the depravity of their hearts, will not seek after God; yet, they are commanded by the Word of God, to seek after God. And, though far too few do seek after God, yet does not my brother preach to them, and appeal to them, as though he thought there was something left not totally depraved, either in the heart, or mind, to which he could appeal? If my brother thought that there was nothing good in humanity, no *good soil* in the heart, would he think it worth while to preach to sinners. Could the "*seed fall into good ground*," if there were no "*good ground*?" If there be no congenial soil, our farmer friends know very well that their seed will not grow; but there is that in the heart of man, which responds to the appeal from the Word of God—a conscience which, though depraved, is not *totally depraved*; for the spirit of God finds a response there. My brother confounds general depravity, in which we are agreed, with total depravity, on which we differ. He quotes, "I have nourished, and brought up children, and they have rebelled against me;" but this can not mean that they were put off at an infinite distance from God in Adam. No, they are children, who have *gone* astray like the prodigal son, not born astray. He says that we are only responsible for our own sins, and quotes Ezekiel to prove it; but that is on my side of the question, so that *it* is soon answered.

He says that this depravity evinces itself in a hatred of God. Very true, the Scriptures constantly teach that man is depraved. He quotes Romans viii, 7, "The carnal mind is enmity against God." This is true, but the carnal mind here is not what he makes it; but the minding of the things of the flesh. He says, that depravity is evidenced by forgetfulness of God. That is true; but it is not to the question. We both hold that man is depraved. He quotes Jeremiah: "This people will revolt more and more;" but according to my brother, they can not—they can not become more and more depraved, for

they were *totally* depraved at the start—their hearts were all made *totally* alien from God at the beginning; hence, they can not revolt more and more. My brother should not quote such texts; they are not on his side, for they are true. He quotes Ps. xiv, 3, “There is none that doeth God,” to prove that all mankind are totally depraved by nature; but this is spoken of the wicked, and not of the righteous. In the fourth verse, God says: “Have all the workers of iniquity no knowledge, who eat up my people, as they eat bread,” &c. So that God’s people are not included among those who do not good. He next quotes Rom. vii, 18, “In my flesh dwelleth no good thing.” That is the reason why Paul “*kept his body under.*” Paul was a converted man, but the flesh warred against the spirit; this flesh will go down to corruption; but by and by, we shall have a spiritual body, which will act in harmony with the spirit. The flesh is not the man; but the spirit is the man, and the body, the house we live in. My brother is to prove, not that we are depraved, or all depraved; we agree on that; but that all mankind are, by *nature*, *totally* depraved—that there is *no good thing* in us at all; being, by natural generation *just as bad as we can be*,—that as the enemy of souls is only totally depraved, as he is, even so are we.

He quotes Gen. iii, 17, that man “is to return to the dust;” but this does not prove that his nature is totally depraved. And Job xv, 16, “Man *drinketh* in iniquity;” but this does not prove that he was full, totally depraved at birth, for then he would hold no more. Col. iii, 21, “That all are *concluded* under sin,” shows that God did not consider all totally depraved. “To fear God,” because we have sinned against him, is no proof of total depravity by nature, for the least sinful have the deepest sense of guilt, often. My brother does not consider the question; but reads from the *Scripture Manual*, in the order there laid down, without reference to the appropriateness of the application. Is. i, 2, “I have nourished, and brought up children, and they have

rebelled," proves that we were God's children, and not totally depraved in infancy. Job v, 15, "What is man, that he should be clean," might be applicable, if I contended, that all men are holy. Why does my brother quote these texts? Concerning the song that infants sing in heaven, I refer my brother to Rev. xiv, 3, "And they sang, as it were, a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred *and* forty *and* four thousand, which were redeemed from the earth." *He*, would have infants sing "Unto him, that hath redeemed us from Adam's sin."

Again, Job xxxii, 7, "Children that are corrupters, they have forsaken the Lord, they are *gone away* backward." Here we see that they were not born totally depraved; but that they turned away voluntarily. It has ever been so. I will read Clarke on this passage: "They have turned their backs upon him, so Kinchi explains it; they have turned unto him the back, and not the face. See Jer. ii, 27, and vii, 24. I have been forced to render this passage paraphretically, as a verbal translation, *they are estranged backward*, would have been unintelligible."—Clarke on Job xi, 7.

So far from considering righteousness contrary to our nature, the fathers (see Neander ii, 561), could say: "What is easier, what lighter burden is there than this; to take delight in abstaining from sin, in willing what is good, in hating none," etc. Such were the views of Hilary, "who quotes Ps. lviii, 5, to show that sin can not be considered as anything innate, but must be referred to a guilty hardening of the will." P. 562. "*Sin not innate*." That is, not our nature, but the mortal enemy of our nature. My brother quotes Rom. iv, 15, "Where there is no law, there is no transgression." To which I answer; then there is no sin; for "sin is a transgression of the law." The putting enmity between the woman and the serpent, Gen. iii, 5, rather proves an enmity of evil, and hence, an absence of total natural depravity.

He quotes Gen. vi, 5, "God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually," &c. Now, nothing is here said of the nature of man, but of his practice, and it is fully explained in Ecclesiastes vii, 29, "God made man upright, but they have sought out many inventions," and this, is confirmed by Gen. vi, 12, "All flesh had corrupted its *way* upon the earth," not that Adam had corrupted the nature of all flesh with total depravity; but the charge is against all; yet, to this *all*, there are some noble exceptions, and during the fifteen hundred years that man had existed on the earth, some had shone as lights in the earth, relieving the darkness of the universal gloom. There was a righteous Abel. Enoch walked with God, and Noah was a righteous man. These were types of piety, and with many others, no doubt, children; yea, sons of God, amid the general alienation.

Also, it is to be considered, that had the great moral evil laid in our nature, the remedy would have been applied there, and not to the outward boughs of the tree; not to the fruit. In consequence of the great wickedness of man, God determined to destroy the world by a flood, with the exception of one family; but this could in nowise remove the difficulty, if the evil lay in the nature, since that family preserved the nature, which proves that God did not regard the evil as in nature, but in practice.

He quotes Job xxii, 5, "Is not thy wickedness great, and thine iniquities infinite?" this is not the language of pious Job, but of Eliphaz, one of his three friends, of whom God said, "they have not spoken the thing that is right concerning me, as my servant, Job, hath." That sin is not infinite, is proved, for where "*sin abounded*, grace did much more abound;" but nothing can exceed infinity. Also, in this text nothing is said of our nature.

Isa. i, 4, 5, 6, speaks of the great wickedness of the Israelites; calls them a sinful nation, a people laden

with iniquity, a seed of *evil-doers*, children that are *corrupters*, who have *forsaken* the Lord—gone away backward, and says, “Why should you be stricken any more, ye will revolt more and more: the whole head is sick, and the whole heart faint; from the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up,” &c. This is not speaking of the sins of individuals, but of national crimes; Clarke says, “There are some who explain it thus: ‘upon what limb shall you be smitten, if you had defection; for already, for your sins, have you been smitten upon all of them; so that there is not to be found in you a whole limb on which you can be smitten.’”—Clarke, Isa. i, 5, 6. Which agrees with verse 7, “Your country is desolate, your cities are burned with fire; your land, strangers devour in your presence, and it is desolate, as overthrown by strangers.”

Still God, in speaking of that very nation, see Jer. ii, 21, says, “Yet I had planted thee a noble vine, wholly a right seed, how then art thou become the degenerate plant of a strange vine unto me.” The fault was not in their nature, but in their practice; they were *evil-doers* who had *forsaken* the Lord, and *gone away* backward. The loathsome description of their wounds and bruises, referred to their calamities, and the head sick and heart faint, represented that the king, the head of, and the priest, the heart of the body politic and religious, were also corrupt; and in this explanation, Clarke, my brother’s own authority, agrees. See also verses 7 and 8.

Jer. xvii, 5, “The heart is deceitful above all things, and desperately wicked.” This says nothing of our nature, and though in itself too true, yet is not a correct translation. Instead of desperately wicked, the original signifies *weak*, *feeble*, *wretched*, as witnessed by Clarke.

Clarke, Jer. xvii, 9, “The heart is deceitful above all things, and desperately wicked; who can know it?

Desperately wicked, *ve anash hu*, and is wretched or feeble, distressed beyond all things, in consequence of the wickedness that is in it. I am quite of Mr. Parkhurst's opinion, that this word is badly translated, as *anash* is never used in Scripture to denote wickedness of any kind." The meaning is nearer akin to the words of Christ concerning the three sleeping disciples in the garden, "The spirit is willing, but the flesh is weak."

Ps. li, 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." This is a part of the language of deep humility in the confession of a prayer, and is no more to be understood literally, than the words, "I am a worm, and no man."—Ps. xxii, 6. Shapen, in the above text, is from the Hebrew *cholaleti*, and signifies *brought forth*, while *yechematen* signifies *made me warm*; see Clarke. A critical examination of the passage shows it to have been an humble confession that he sprang from a wicked parentage; but says not one word either of the partial or total depravity of nature. The passage, Ps. lviii, 3, "The wicked go astray as soon as they are born, speaking lies," proves that our wickedness lies not in our *nature*, but practice. It would be hard for those to GO ASTRAY who were born TOTALLY DEPRAVED. But this text is referred to by Hilary, an orthodox father, who applies it to "a guilty hardening of the will: but never recognises man as having lost the divine image." "All moral evil, however, Hilary seems to refer to the sensuous nature, while in the soul, he recognizes the indestructible image of God. Thus the contrariety betwixt the inner and outer man, is to him no other than that betwixt spirit and sense." Neander, Vol. ii, pp. 559—562.

Hilary is one of the most orthodox fathers of the fourth century, and his views were the views of the Church at that period: but how widely different from my brother, you may judge by the following: "Those who painfully struggle along," says he, "under the difficulties of the law, and those who are burdened with the

sins of the world, Christ calls to himself, and he promises to make the way easy and their burden light, if they will but take his yoke upon them, that is, subject themselves to his commands, and come to him under the holy sacrament of the cross, because he is meek and lowly of heart, and they shall therein (by submitting to his commands,) find rest to their souls, holding out the allurements of an easy yoke and a light burden, that he may bestow on those who believe on him, the knowledge of the true good, and what lighter burden is there than this, to take delight in abstaining from sin, in willing what is good, in loving all men, in hating none, in attaining to things that are eternal, in not being carried away by things present and temporal, in being unwilling to do to others what you would not choose to suffer yourself."—Neander, Vol. ii, 561.

Here the gospel is spoken of as being in accordance with our nature, and that which we need to make us happy.

Ps. xxii, 10, David declares that God was his God from the very beginning of his existence, which could not have been the case if he was born totally depraved.

Before further examining texts upon the subject, I will now present you with some philosophical, and some Biblical arguments against the doctrine of total depravity.

1st. We have no proof, whatever, that Adam fell into a state of total depravity; and it is wrong to accuse him of it without proof.

2d. There is neither Scripture, reason, nor philosophy, for the opinion that one sin will cause all nature to become totally depraved; just as well might we say that one good deed would regenerate and sanctify our natures through all succeeding generations. We have no proof that Adam fell from the grace of God. God was his father by creation, and followed him with his love even after he had sinned; and notwithstanding Adam's fear of him, yet God spoke to him words of love, and promised him a Saviour to redeem him and all his posterity;

so that he had not fallen from God's grace. I know that it is a popular doctrine; but how could we be saved if fallen from God's grace? Could we be restored to grace without grace? It is a mistake that the image of God, in which man was created, was the moral image. God created man in his own image, previous to the existence of any mental or moral faculties in man—previous to his having life. He afterward breathed into him the breath of life, and he became a living soul.

3d. Abel being good, is as good proof of the perfect holiness of nature, as Cain's sin is of its total depravity. Were that doctrine true, hate would everywhere take the place of love, and there would be no good feeling left in the world. Our conscience would approve of all wrong, and peace of mind would be the consequence of sin. It can not be that children are born totally depraved. We all feel that they are innocent of crime. It is the pure outflowing from the heart in words, of the consciousness of their innocence, which makes mothers so often exclaim, "If children are not saved, then who will be?" Mothers feel this; fathers feel it. Why, but because they are innocent? If you convince those fathers, those mothers, that they are totally depraved—little fiends—as poison as rattlesnakes—the argument for their salvation is lost.

4th. There is no proof that Adam's children were born totally depraved. That is a forced and unnatural construction of the text, which applies, "begat a son in his own image," to the internal nature of the child. *Image* refers not to character, but likeness. The words "I have gotten a man from the Lord," are better proof of the purity of nature.

5th. If our nature were totally depraved, man would develop himself best, and improve most in sin; because everything thrives best in its own natural element; but facts contradict this hypothesis.

6th. That children sin, is no more proof that they are totally depraved, than that they do good is, that they are

perfectly righteous. 2 Pet. ii, 4, "Angels sinned;" and yet no one will say that they were created totally depraved.

7th. A child's sinning soon, is no proof that it is totally depraved; for Adam sinned soon, though he was not created totally depraved.

8th. If all were totally depraved, then their nature would be so contrary to the Gospel, that Gospel seed would find no congenial soil—no good ground; and the farmer well knows, that he not only requires good seed, but a congenial soil to raise good fruit.

9th. If our natures were totally depraved, and we were inclined to evil naturally, as the "sparks fly upward," then we would sin just as unremittingly as the sparks fly upward; all this congregation would immediately commence cursing, blaspheming, and sinning in every way, just as truly as the sparks fly upward.

10th. If we were totally depraved by nature, then mothers would naturally hate their children; since mother and child would both be totally depraved. Hence, mothers would all destroy their children; also children their parents; brothers would hate their sisters, and sisters would hate their brothers.

11th. Then hate, *fierce and sanguinary*, would universally take the place of love.

12th. Then sin of all kinds, would cause great peace of mind, since it would be in accordance with our nature, and nature would find rest in sin. For as we see the lion, wolf, tiger, &c., are only happy when developing their nature unrestrained; so we would only be happy in sin.

13th. If we are born totally depraved, then there is no hope for children dying before repentance; since the assurance of their salvation is everywhere predicated upon their innocence. Matt. xviii, 3, "Jesus said, Suffer little children to come unto me, and forbid them not, *for of such (not totally depraved) of such is the kingdom of heaven.* I challenge my brother to produce one text, which promises *salvation to totally depraved little children dying without repentance or faith.*

14th. If *children* are not totally depraved by *nature*, then none of us are, for we were all once children.

15th. But if children are born totally depraved, then they can not go astray, since they are entirely astray in the start.

16th. The text, "As in Adam all die, even so in Christ shall all be made alive," is no promise of salvation from total depravity to children, since it is a physical death and resurrection of which the apostle is treating.

17th. We have many exceptions to general and extreme depravity, both in and out of the church. We often find heavenly virtues cultivated in the lives of unregenerate men; and the Bible, so far from teaching that those virtues are sinful, teaches the contrary; and presents us with such virtuous characters, out of any visible Church organization, as Melchizedec, Job, and the good Samaritan, by which characters, such views are proved untrue. Rom. iii, 10, "There is none righteous," &c., is explained to mean a certain class, viz: the wicked, by the following sentence, "Have all the workers of iniquity no knowledge, who eat up my people as they eat bread?" Ps. xiv, 3. God's people did good. Eph. ii, 3, "Were by nature the children of wrath even as others," alludes not to our internal nature; but as Dr. Macknight says on this text, "Nature often signifies one's birth or education; as Gal. ii, 15, 'We who are Jews by nature;' also natural reason and conscience, as Rom. ii, 14, 'The Gentiles who have not the law, do by nature the things of the law.' Also, the general sense and practice of mankind, 1 Cor. xi, 14, 'Doth not even nature itself teach you, that if a man wear long hair,' &c. In the passage under consideration, *nature* is that second corrupt, dead nature, which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of men being by nature the children of wrath, as the effect of their having their conversation in the lusts of the flesh. *Children of wrath* is a Hebraism signifying, liable to wrath."—Macknight on Eph. ii, 3.

MR. FLOOD'S Second address, and Twenty-sixth speech :

My first business will be to review my brother in his response to my argument. He expresses himself as highly gratified with the course I pursued ; and he hopes his opponent may be equally gratified. He first refers to the *tumbler*—until separated, the water remains entirely depraved. My brother stated the great argument to be the total, hereditary depravity of human nature. Neither word occurs in the proposition—neither total nor hereditary. He is fruitful in discoveries ; it would be very convenient for him to change the terms ; if he could, he would now mystify the matter. I have read Webster's definition and would have you keep it before you.

I have never once employed the word *total* in the discussion of this subject ; it is a word of my brother's, although he professes to favor Scripture phraseology ; but he should stick to the proposition submitted for discussion. I admit that human nature, in its fallen and depraved condition, is capable of being restored and sanctified ; in which state it enjoys communion with God, in its fullness and glory ; every stage of which process of salvation, is accomplished through the merit and atonement of our Lord Jesus Christ, whether applied to human nature, in its passive condition, receiving the passive benefit of Christ's atonement, or receiving the merit of his atonement for sins actually committed, it opens a door of hope to the perishing and lost, and invites them to come to God by Jesus Christ.

By what law shall man be justified—the law of works ? No ! but the law of faith. So that faith in the atonement of Jesus Christ, restores him to the condition in which he stood before the fall of *Adam*. My opponent denies that the fall of *Adam* included a moral death. I do not wonder at Mr. Summerbell being claimed by Universalists. The Universalists will be found with him here, in denying that a moral death is implied ; that though he broke the only law given him in a state of innocence, he does not morally die ; and though he

has transgressed, yet he is still spiritually alive in the sight of God. *Ballou, Balfour, Rogers*, and a host of others, advocate the same position precisely, that the soul, or spirit, was not depraved in consequence of the fall, but is still pure in the sight of God. My brother asks, is a man, after his conversion, as good as an infant? Jesus Christ said, "Except a man be converted and become as a little child, he can not enter the kingdom of heaven." After conversion, he is justified by virtue of what Christ has done for him, through the redemption that is in Christ Jesus. Hence, he assumes the same justified relation that the infant does in the sight of God. Children, he exclaims, totally depraved! Who ever asserted it? Children share the benefit of Christ's death, as they fell passively in their federal head, so are they redeemed passively by Jesus Christ.

I suppose Mr. Summerbell will understand this position. He desired me to invert the language of our Saviour. That would be insulting to Jehovah, who has never uttered such a sentiment in any portion of his Word. He says there is a conscience in the wicked that may be touched; and from this he supposed they are not entirely depraved. Now, I read of a conscience that is seared as with a hot iron, and one that is become so lost to a sense of its obligations, that it is invulnerable, even to things of divine truth. That is the state of the wicked; they are always represented as dead. The Scriptures say, arise from the dead, and Christ shall give thee light. But how, by natural strength, by being possessed of a power that is not naturally depraved, exerting that natural power and arising from the dead?

This figure of speech is employed to represent the condition of the wicked, and but very poorly represents the idea of partial depravity. "The carnal mind is enmity with God." The carnal mind is enmity, and, of course, in hostility against God; it is arrayed against God with all the energy it possesses.

"If we are totally depraved in the start, we never

could become worse." Here is the word total again. I notice it in every single case. Who used the word total? I assumed that human nature was depraved in all its parts, thoroughly and entirely depraved by sin; the transgression of a single law of God, polluted and corrupted the whole man. There has no part escaped the contagion of sin—it spread through man's whole body; "but he would not, then, become worse and worse." I have never yet asserted it. "In my flesh," according to the language of Paul, "there is no good thing." My brother says, "Paul does not intimate that in his spirit there is no good thing." If he intimates that in his fallen condition there is no good thing, then, in the spirit, there is some good thing—that it is the soul or spirit that is not depraved.

Does he assume this is Paul's converted condition? He was as other converted men in proportion to his attainment in moral virtue. How was he righteous? By the deeds of the law, or belief in the promise made, "That the seed of the woman should bruise the serpent's head?" Was it by a passive obedience, or was he justified as other sinners, through faith in the promised Messiah? He refers to the quotation made from Job, and says it is not inspired; I leave you to consider this shift. He then quotes *Neander*, and defines the term *guilty*. That sounds very much like that, when a man is guilty, and hardening his heart, he must be very much depraved; as soon as the Bible fails, he appeals to *Neander*.

If children are entirely depraved, they go astray as soon as they are born. There is a real disposition to evil. It grows out of the fact of the children inheriting the fallen nature of the parents; but the infant never becomes culpable before God, until it actually and knowingly transgresses the law of God. We have proof that children are born in a depraved state, but not in a state of guilt. Genesis iv, 9, 10, "And the Lord said unto Cain, where is Abel, thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice

of thy brother's blood crieth unto me from the ground." How, was Abel justified by faith?

Hebrews xi, 4, "By faith Abel offered unto God a more excellent sacrifice than Cain's, by which he obtained witness that he was righteous: God justifying his gifts, and by it he being dead, yet speaketh." Here we have the ground of *Abel's* standing justified in the sight of God, that he had faith. When he came to offer his sacrifice, he brought the firstlings of his flock, and these were types like unto the great sacrifice that should be made and offered for sin. Hence, Abel was justified in the sight of God; and though thousands of years have passed away, man is justified by faith in the Messiah still.

Cain brought the fruits of the ground—his offering was not calculated, in its nature, to indicate faith in the promised Messiah, and this induced Cain to envy the better condition of his brother; and when they were alone in the field, he rose up against him, and slew him. Rather an unfortunate matter for my brother to refer to. First, an act of murder, perpetrated by a brother upon the person of a brother; and then the manifestation of hypocrisy. This depravity produced a falsehood; he said, I know not; but he knew well. He showed indifference for his brother's welfare; and he inquired, impudently addressing himself thus to his Creator, "Am I my brother's keeper?" But God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." The baseness of thy heart is opened and exposed to my view; the deep, dark, and horrible secrets of wickedness, that dwell within thy heart, are all exposed to view; the murderous impulses of soul that prompted thee to the destruction of thy brother, are all before me, and I hold thee to a strict accountability.

My brother said, that Adam's children were not born totally depraved. We have never asserted once that they were born totally depraved; this is the language of my friend; he may use it, but I shall adhere closely to the

proposition, to the close of the subject, this afternoon. Irrelevant matter (except so far as I may be drawn aside by my brother,) will not be found to have a place in this argument.

He says that if man is by nature inclined to evil, he will improve the more by continuing in wickedness. This is my friend's theology. I do not wish to father it. He may nurture it at his leisure. I have assumed no such condition.

MR. SUMMERBELL'S Second reply and Twenty-sixth speech:

Kind Friends—My brother's position, that children are sinners, is contrary to Paul, who says, Rom. ix, 11, at birth—"the children being not yet born, neither having done *any good or evil*." He charges me with saying, that if they are totally depraved they had better continue in sin. I said no such thing; but that if their argument be true, they would thrive better in sin than in righteousness. If you take a bird out of the air and confine it to the water, you will destroy it, because you violate its nature.

If you take a fish out of the water, you destroy it, because you remove it from its natural element. No principle is capable of clearer philosophical demonstration than this: that everything thrives best in its natural element. Thus, if you take a tree from its natural soil, even on the barren heath, and plant it in the rich alluvial soil, or even *gold dust*, — will it thrive? Everything flourishes best in its own natural element. And since my brother makes man's nature *totally depraved*, he must fight the whole philosophy of nature, or admit that man will flourish best in sin; but this is contrary to all observation and experience. Sin wars on our nature; it hardens the heart, disturbs the mind, sears the conscience, is repugnant to the soul; it is not in his *upright way*, but he *falls* into it; it is not his nature, but a *blot*, a *stain*, a *spot* on his nature; it destroys his nature, destroys his humanity, and finally destroys the man, body

and soul. My brother gravely objects to my use of the words, "*totally* depraved." I am here to discuss the question of "*Total Depravity*." If he does not believe that human nature is totally depraved, let him say so, and the discussion is ended. But I will not allow him to dodge the point. Totally, means *entirely*, or it means nothing. I am not here to argue that men are *not* depraved. *I believe that*, and lament over it. But I contend, that however bad, they are not *totally depraved by nature*. Is not the doctrine of total depravity taught by the orthodox? Then, why try to avoid it? He says, that the Universalists claim me. Very well, my friends, I am not at all concerned at that. I do not know, but what a Universalist may *possibly be saved*! I have never studied their theory much, but I am not their judge. It is very easy for us to despise others, but the great thing is, to be sure that we are right *ourselves*. I remember our Saviour said, that it would be more tolerable in the day of judgment, for Sodom and Gomorrah, than for some who heard him and were accounted orthodox. If a Universalist said a word in my favor, I will warrant you, my brother would rather it had been said in his. He is troubled that they speak in my favor, but I can not help it; things will go so. My brother objects to the word *total*, but he does not deny that children are *entirely* depraved. Now, let him convince the mother, if he can, that the smiling infant at her breast is a smiling fiend—entirely depraved and inclined to evil only, and that continually; that when it looks up to its mother, it is the look of a serpent; that its smile is not the reflection of the sunlight of heaven, but the evidence of total depravity.

MR. FLOOD.—I do not feel disposed to sit here, and listen to these misrepresentations of my views. I have never once said that children were totally depraved.

MR. SUMMERBELL.—Will you deny that they are?

MR. FLOOD.—I do deny it. Children are not totally depraved.

MR. SUMMERBELL.—I do not know where the gentleman is, and I do not believe that he himself knows.

MR. FLOOD.—I will not allow him to say, that I have asserted the total depravity of infants.

MR. SUMMERBELL.—After I arrived here, my brother objected to the word *totally*, because, as he said, it was unpopular, but was willing to insert the word, *entirely*, which, he said, meant just the same thing. And the sentence included in the parentheses, was put in to suit him, as he would not consent to discuss the question without it. I expected some such squirming as this, when it came to the point.

MR. FLOOD.—I want no misrepresentation of my views.

MR. SUMMERBELL.—Will the Moderators *please* to tell us the difference between *totally* and *entirely*?

MR. FLOOD.—That is not the question.

MODERATORS.—The Board wishes to understand what the point of difference is?

MR. FLOOD.—I stated that infants, in their passive condition, stand justified in the sight of God, and sustain the same relation to Jesus Christ that older converts do. All actual sinners are depraved; but children are not actual sinners, and therefore can not be entirely depraved. They are human nature fallen, but not totally depraved.

MR. SUMMERBELL.—But if human nature is totally depraved, and this depravity is *engendered by natural generation*, as his Creed says, then it must exist in children before they are adults.

MODERATORS.—We submit, that there seems on the very face of the proposition, an inconceivable difficulty. If we strike out the parentheses, we can decide; but as it is, we can not.

MR. FLOOD.—The first part of the proposition, relates to the condition of man, during the time that elapsed from the fall to the promise of the Messiah. The second, to the condition of actual transgressors, whether they be entirely or partially depraved.

MR. SUMMERBELL.—[Reads from the Protestant Methodist Articles of Religion.] “Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.” Here it distinctly says, that man is, of his *own nature*, inclined to evil, and that continually; and that this depravity is engendered of the offspring of Adam, and yet he *denies the depravity of infants*.

MR. FLOOD.—There is unfairness in this.

MR. SUMMERBELL.—*You said that you did*, before this audience.

MR. FLOOD.—I stated that Adam, in his fall, prior to the promise of redemption, was in a state fallen from grace, and consequently that all actual transgressors of God’s law are entirely depraved; and that those inheriting a fallen nature, are inclined to evil, and that continually. The inclination to evil, I admit; but the guiltiness and entire depravity of infancy, I have never assumed, but precisely the opposite.

MODERATORS.—The difficulty is, in understanding what the disputants intended. Was it, that mankind, through the transgression of Adam, became entirely depraved?

MR. FLOOD.—No sir! I will admit of no such modification.

MR. SUMMERBELL.—I wish my brother would admit the word, *total*, and if he does not believe it, he may choose any other minister to discuss it. A Presbyterian, or—

MR. FLOOD.—Yes; you would like very well to get rid of me.

MR. SUMMERBELL.—Not at all; but that is the only question, and you admitted that *totally* and *entirely* meant the same.

MR. FLOOD.—My brother continues to put words into my mouth.

MODERATORS.—Will the speakers consent to this modification? “Are mankind, through the transgression of Adam, up to the promise of the Messiah, entirely depraved?”

MR. SUMMERBELL.—When was that promise made? My brother might say, that it was made in *two hours*, and so confine total depravity to that short period. I will consent to any modification that will leave a question between us.

MR. FLOOD.—My brother is fruitful in discoveries. I never before heard that any divine had fixed the period. Mr. Summerbell is willing to argue a false issue, if I am.

MR. SUMMERBELL.—I am willing to prove yours a false issue.

MR. FLOOD.—That every *actual* sinner violating the law of God, is entirely depraved; that is a point no theologian is disposed to deny. (Reads the Article on Depravity from the Discipline.) I agree with this, and am willing to prove it true. I propose to accept the Article.

MR. SUMMERBELL.—I refuse to do so, because the Article does not say *totally depraved*; but if he will admit that it means that, I will discuss it. I did not know that he had a secret design in changing the word *totally* to *entirely*.

MR. FLOOD.—He says he did not know I had a secret design in introducing the word *entirely*, instead of *totally*. I wish you to notice that he impugns my motives. This is not the first time he has uttered such insinuations; but these lunges at a person's reputation, are most discreditable.

MR. SUMMERBELL.—I can bring witnesses to prove, that he admitted that the words meant the same, when he inserted *entirely*.

MODERATORS.—The conclusion the board has come to is, that the words in the parentheses do not alter the question.

MR. FLOOD.—The board seems to have changed its ground. I suppose they intend to do what is right. One of them is on my side, and one on Mr. Summerbell's, the third one, I suppose—

MR. SUMMERBELL.—As my brother does not seem to be satisfied with the decision, I am willing to leave it to a minister, whom I see in the congregation, who, I think, is a grammarian, and is on his side of the house, though I am not acquainted with him.

MR. FLOOD.—Who is he ?

MR. SUMMERBELL.—I do not know his name.

MR. FLOOD.—How do you know that he is on my side of the question ?

MR. SUMMERBELL.—I do not; but I think he is, and if he is not, you may object to him when he arises.

MR. FLOOD.—Well, call upon him.

MR. SUMMERBELL then pointed out the Rev. Mr. —, of the M. E. Church, who was immediately accepted by Mr. Flood, and the decision submitted to him by the Moderators.

REV. MR. —, (Reads the proposition.) I understand by the parenthesis here introduced, that man was depraved up to the time that redemption was promised by Jesus Christ, and that after this redemption was promised by Christ, we no longer remain depraved, in the sense that we were depraved before that promise was made. I understand the term *mankind*, to refer to the whole of the human family, and that, therefore, all are depraved, and that infants, before they are regenerated, are depraved. I also understand the doctrine of the Article to be total depravity. I think that *without* this parenthesis, the proposition of the question will be properly stated. "*Mankind, through the transgression of Adam, are by nature, entirely depraved, and inclined to evil, and that continually.*"

MR. SUMMERBELL.—My brother has acknowledged that he did mean entirely depraved, and that entirely means the same as totally. But he denies that children

are totally depraved ; but his discipline says, that entire depravity *comes by generation* ; if so, they must be entirely depraved. He says that one transgression will make us totally depraved. If so, then, we are all totally depraved now, no matter when converted. If we were totally depraved, we would hate our children, instead of loving them. Pouring poison into a tumbler of water, will not change the *nature* of the water ; but it is the nature of the water to purify itself from the poison, showing the poison to be contrary to its nature. So in conversion, we are purified from our sins ; but we still retain human nature. God so *loved* us even before converted, as to give his only begotten Son for our salvation ; but do you suppose that God could love us, if we were totally depraved, with no single good thing connected with us ? What would there be to love, but *total depravity*—sin ? and God cannot look upon sin with the least degree of allowance. I know not, but that the reason why salvation is not provided for fallen angels, if it be not, is because they are totally depraved. I say *if*, it be not, for some persons suppose that they have redemption. A very learned man has lately published a work, to prove that Christ saves persons in the spirit-world. But if they were totally depraved, it would be a good reason why God would not love them, or provide a Saviour for them.

Conversion is called washing ; but in washing, the garment is there ; its texture, its nature is unchanged ; it is only defiled, not destroyed, and in washing, the defilement is separated from it. It is not the nature of the garment that is taken away. Christ is called a refiner's fire ; but we never refine dross. There must be some gold, when it goes into the refiner's fire, or none will pass through it. The dross will not become gold. There must be something *good* in man, to afford a foundation for God to love him, or for Christ to love him. They can not love total depravity. In the parable of the hundred sheep, where one was lost, it was not a wolf that

was lost, but a sheep of the same nature of the ninety-nine left in the wilderness. Not one that was never in the fold; but one of the original hundred. They remained; but this one was a lost sheep, which the shepherd loved, and left the ninety and nine to bring back to the fold. This parable beautifully illustrates our going astray, and our lost condition; but if our nature become changed, totally depraved, leaving no good about us, the great Shepherd could not love us, and no attempt would be made to redeem us. In the parable of the woman that had the ten pieces of silver, of which one was lost, the Saviour does not teach that she originally had nine, and sought another in the mines; or that the lost one was not silver. Nor, when she found it, did she find an entire lump of dross, with no silver about it; but there was good metal even in the lost piece. So, also, in the parable of the prodigal son. It was not that the father had one son, and sent and procured a wild man; or a being of totally distinct nature, and adopted as a second son; but it was his own son, who was originally in his own father's house, and who, of his own choice, left that house, and went into a far country, and spent the substance, which he had received of a loving father, in riotous living; who remembered his father's house, from whence he came, and said, I will arise and go to my father, and I will say, I have sinned; but his father saw him, when he was yet a great way off, and though he had rebelled, yet the father loved him, and ran and fell on his neck, and kissed him, and brought him into the house, and commanded them to bring forth the best robe and put it on him, and a ring on his finger, and shoes on his feet, and to kill the fatted calf; for, said he, this, *my son*, which was dead, is alive again, and was lost, is found. Bless God for such illustrations of his love. The son was not *born* a prodigal, in a strange land, or far off country; but he came back to the place of his birth, to his own father's house. True, the sinner is dead in trespasses, and in sins; but this death does not imply a

lack of all life, so that it is impossible to do any good; any more than the saint's deadness to sin—ye are dead, and your life is hid with Christ in God—implies that they have not power to sin; but it signifies deadness to the life of holiness. Those thus dead, are free to do good, if they will, and are absolutely called upon to do good: "Awake, thou that sleepest, and arise from the dead." This deadness is not a deadness of power or ability; but a cessation of effort and activity.

MR. FLOOD's Third address, and Twenty-seventh speech:

We proceed now, briefly, to review our opponent, Mr. Summerbell. He insists, that if human nature is entirely depraved in the progeny of a fallen head, as the descendants of Adam must necessarily be, then Adam must have been entirely depraved when he proceeded from the hand of God. We believe that like produces like—that Adam, in his creation, was made upright in the sight of his Creator, God, and that in sinning against God he lost that likeness, and that this constitutes the nature of his fall. He fell from the favor and friendship of heaven, by violating the law of God. He says, if this doctrine of depravity were true, mothers, instead of loving their children, would kill them. Is not my brother aware that this practice prevails in heathen countries? There are thousands of children sacrificed annually, being cast into the Ganges, and multitudes perish annually under the rolling wheels of Juggernaut. Such is the depravity of human nature. We quote from Romans i, 31, "Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:" referring, doubtless, to the heathen worship. Such are the consequences of the fall, that it produces such a measure of depravity, that natural affection is lost—that the mother may forget her sucking child. He represents that they would be as bad as rattlesnakes, and represents little children looking up into the faces of their mothers as fiends. Who has assumed that little children, in their redeemed relation,

are as rattlesnakes? Though they inherit a corrupt nature, and are inclined to evil, yet the redemption by Christ changes their relation, and they stand justified in the sight of God, not by natural generation, but through the redemption that is in Christ Jesus; for if infants be saved by natural regeneration, then they will not join the song of the Redeemer, and will not be numbered with the innumerable hosts of God's elect saved in heaven; they will have found their way to heaven upon different ground altogether. We say of all infant children, of Christian or heathen parents, that those infant children, being passive in the fall, received the benefit of the atonement, and are saved in Jesus Christ; though by natural generation they inherit the same nature which their parents possessed—for like must beget like—"None are righteous, no not one." Romans iii, 10. How is the apostle speaking of righteousness here? no living soul can be justified by the deeds of the law. "By the deeds of the law shall no flesh be justified;" hence, legally, there are none righteous, no not one: but in an evangelical sense, I am happy to say there are many. All infants sustain this relation in an evangelical sense, but not in a legal sense. He says, I have a very crude theology; I suppose he so regards it. Perhaps this is the reason why it is so troublesome to him; it seems he has found out what my theology is, but I will not pretend to say what his is, I have made few discoveries in that direction. He, however, agrees with the Universalists, that man did not morally die in the fall, and thinks the Bible is incorrect in stating that "in the day thou eatest thereof, thou shalt surely die." I do not assume that the physical or intellectual organization of man was annihilated in the fall. We say that all the intellectual and physical qualities of man were alike affected by the fall. They were not annihilated, but turned into a perverse direction; hence, the will and affections of man are perverse in their natures. Man's nature is corrupt and depraved, "corrupt, polluted in all its parts;" hence, God

could not love them with the love of complacency, but with the love of pity; he could not love them to the extent that he loved angels, but his love was equal to their most extended wants, so that he provided for their redemption and salvation.

He says, at last, my friend has acknowledged that human nature is entirely depraved. It is the very thing I presented in my first argument, and I supported by overwhelming testimony from the Word of God. I want an answer to those texts which show the entire depravity of human nature. The reference to the parable of the ninety-nine sheep, while the good shepherd went in pursuit of the hundredth that was lost—that lost sheep, I suppose, had not lost its identity. So is it with the lost inhabitants of this world, they have lost their moral excellence and likeness to God; in this condition Jesus Christ found them, and came to restore them to favor. “He came to seek and to save that which was lost,” not that which was partially lost. If the doctrine of my brother is correct, Jesus Christ came to perform a partial work. Then he adverts to the parable of the Prodigal Son—one of the last I should have thought he would have introduced. What was the condition of this young man? He was in his father’s house, which he voluntarily left, voluntarily he wasted his goods. But at length, it is said, he came to himself, so that he was as a man lost to himself. Do men that are dead, awake to life without the voice of God? In order to give some show of argument, he asserted that were man entirely depraved, he would be as water running down hill. I said, that man was inclined to evil, and that continually, as I have shown from texts from the Word of God, and my friend has not succeeded in making anything to the contrary appear. I now invite your attention to my eighth proposition.

8th. The relations of infants to the law is not the relation sustained by actual transgressors, though they inherit an entirely depraved nature by their parentage, yet infants

are passive in the fall, and must be passive in the redemption by Jesus Christ; they cannot be subjects of law, therefore they are unconditionally saved in Jesus Christ. "Where there is no law there is no transgression."—Rom. v, 15.

From this it will be seen, that although they are subjects of the law, they are not transgressors of the law of God. Hence, not guilty, and hence, not condemned, and are therefore justified, sanctified, and saved, not by the law, but by the merits of Jesus Christ. Hence, Christian mothers need not look upon their infants as little fiends, and rattlesnakes, but as heirs of heaven if they pass away in a state of infancy. Let us rejoice that this is the grand doctrine of the Bible with regard to infant salvation. We now invite you to further proof, Rom. v, 18, "Therefore as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life." And the term (men) hence is applicable to the whole race.

MR. SUMMERBELL'S Third reply, and Twenty-seventh speech :

I am more and more pleased with my brother's exertions; he is at the laboring oar, but he toils well. It is true, he is suffering somewhat from fever, but I hope this will pass off. He talks about courtesy, and says he will defend the doctrine of the Trinity against my attacks, as though I had attacked it. He says that children fell, but were not condemned; that they were lost, but not guilty; subjects of law, yet without law; fallen, but not sinners; not condemned, yet redeemed. This is very crooked theology. It is better to have a true system, then he would not have to cross his track so often. He says that infants were passive yet fell: passive yet redeemed; so that the infants have nothing to do with it. My brother has yet to prove that any thing was ever redeemed from total depravity. My argument that God

could not love any thing that was totally depraved, my brother has not answered, and can not answer. He says infants were passive in the fall, and could not be condemned, because they had not sinned ; thus God had to bring in the atonement as a kind of remedy for his bad government. God had placed infants where they would go to hell innocently, by his bad arrangement ; so he is obliged to provide the atonement to keep them out !

He answers the parables by saying that the prodigal son would not have come back without God's grace ; as though I had said that men would be saved without the grace of God. He has quoted no one text which shows that man is entirely depraved in his nature, and inclined to evil, and that continually, so that he can not think one good thought, or do one good act, or put forth any good exertion in the right way.

My friend urges that he holds to the salvation of all children ; I know he does, but I challenge him to prove it by his system. He has renounced Calvinistic and Presbyterian theology, and repudiates it ; yet he loses in that, the only chance of saving totally depraved children. The Bible does not say that children are saved from total depravity; but, "of such is the kingdom of Heaven."

He thinks that my views accord with Universalists, because I deny that all mankind die a moral death in Adam—*i. e.*, became dead in trespasses and in sins ; but it is his theory that agrees with Universalism. They quote, "As in Adam all die (morally), even so, in Christ, shall all be made alive;" and thus prove their system by his interpretation. And his Creed positively proves Universalism, where it says, "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone."—Art. xx, p. 87. Now, can he think of any other sin? Here, then, is complete redemption, even for him who sins to the last moment. Those who live in glass houses should not throw stones.

The true doctrine is, that as in Adam all go down to the grave, even so in Christ, all will have a resurrection ; that is, as in Adam all die, *even* so, in Christ, shall all be made alive.

What was his argument, that the workers of iniquity had gone contrary to nature and become exceedingly wicked ? When he came to the word “natural,” he wished to stop, but being under rapid headway, was obliged to complete the sentence ? “*Without natural affection !*” said he ; that is, they were very wicked, being without natural affection ; but where is the evil of being without natural affection, if nature be totally depraved ?

What did he mean by affirming that, “mothers did kill their children in heathen countries ;” but to prove that mothers are totally depraved, and are inclined to kill their children, inasmuch as they have been guilty of those things in some part of the world ? But all this cruelty proceeds from human religions and men-made Constitutions and Disciplines, invented by priests, who make those mothers believe that God *requires blood and suffering* to appease his wrath ; and those mothers do this, not from inclination, but regarding it as a religious duty. He says that Adam fell entirely from the grace of God. Thank God we have Bibles which teach us differently ; that God did not give up his creatures, the work of his hands, for the first offense. God’s loving kindness followed our first parents after the fall, and the very promise of a Saviour, was the best proof that Heaven could give, that man had not lost the favour of his God. God so *loved* the world that he gave his only begotten son. This *love* preceded the gift, and was the moving cause of it.

That infants are not sinners, is proved from the very nature of things. As Paul says, Rom. ix, 11, “The children being not yet born, neither having done good or evil.” It is no more philosophic, or truthful, to say that children sinned in Adam, than in Cain.

Some have it that:

“In Adam’s fall, we sinned all;
In Cain’s murder, went on further;
And so kept on, in murder done,
’Till Noah’s flood washed out the blood;
And after that, as soon as we were able,
We all set to, and built the Tower of Babel.”

This represents my brother’s theology precisely.

Sin is a transgression of the law, but where there is no law, there is no transgression; and it is evident to all, that to the infant there is no law, and hence no sin. We read, Matt. xix, 13, 14, “Then there were brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not; for of such is the kingdom of heaven;” not that those in heaven are totally depraved by nature.

Jesus also said, “Except ye be converted, and become as little children, (not totally depraved,) ye shall not enter into the kingdom of heaven.”—Matt. xviii, 3. But, if children are totally depraved, the less we are like them, the better. Or it would then be, except ye become totally depraved and inclined to evil, and that continually, ye can not enter heaven!

The Bible does not sustain the dogma, that we all sinned and fell into total depravity in Adam: having our entire nature changed. It was a Jewish error which God himself corrected. I will read a portion of Ezekiel, chapter xviii:

“1 And the word of the Lord came unto me, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?

3 As I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die.

5 But if a man be just, and do that which is lawful and right,

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel.

* * * * *

8 * * Hath executed true judgment between man and man.

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any of these things,

11 And that doeth not any of those duties, * * *

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols; hath committed abomination.

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die, his blood shall be upon him.

14 Now, lo, if he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like.

* * * * *

17 * * He shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the

righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?

24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass, that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit : for why will ye die, O house of Israel ?

32 For I have no pleasure in the death of him that dieth, saith the Lord God ; wherefore, turn yourselves, and live ye."

Matt. xviii, 3, Jesus' blessing little children, and saying "of such is the kingdom of heaven," is in strict accordance with this.

The temporal death of all is no proof of total depravity, since death has passed upon all, even upon those who have not sinned after the similitude of Adam's transgression. They were deprived of the tree of life in the garden, so as to rise from this sinful world, to a better state ; for as all die in Adam a physical death, so all in Christ shall have a resurrection. Our common language is opposed to this doctrine.

We say that a *cruel* person acts inhumanly ; but if human nature were totally depraved, they would act most humanely, when they acted most *cruelly*.

We expect *love*, *paternal*, *filial* and *fraternal* affection, even of the unconverted, which we should not, if they are by nature inclined to evil only, and that continually, as my brother's creed says.

We expect respect to religion in the unconverted, which would be the blackest hypocrisy, if they were totally depraved, and inclined to evil continually.

We see a religious feeling manifest in every nation, however heathen, which shows that they are not totally depraved.

We expect virtue and moral worth in the unconverted, which could not be, if they were inclined to evil only and continually.

The Scriptures give no such meaning to the word Nature, as they would attach to it. It is well known to those familiar with the Scriptures that *nature* often signifies merely birth, nativity, custom, habit ; and not always disposition, instinct, propensity. So in Eph. ii, 3,

the apostle says, that some "were by nature the children of wrath," using the Greek word, *phusei*, which signifies disposition.

James i, 23, speaks of a man beholding his natural face in a glass; here it is *geneseos*, from *ginomai*, birth, or nativity. But in the vast majority of cases nature is spoken of as good, correct, &c.

Rom. i, 26, "For this cause God gave them up to vile affections against nature (*phusiken*)."
Here, you see, that it is set forth as a great evil for God to give men up to act contrary to nature; but my brother would count it a great blessing.

1 Cor. xi, 14, "Doth not even nature (*fusus*) itself teach you that if a man have long hair, it is a shame unto him?" Here nature, though the word might signify birth or origin, yet barely means the custom or practice of the country.

Rom. ii, 14, "For when the Gentiles, which have not the law, do by nature (*phusei*) the things contained in the law: these having not the law, are a law unto themselves, which show the work of the law written in their hearts," &c. Thus, as Dr. Macknight testifies on this verse, there is a light in nature itself, which is a revelation from God to all nations; so that the mind of man is made to harmonize with the mind of God. But how, if his nature were totally depraved, could it harmonize with the mind of God? or how could he do by nature the things contained in the law? The apostle here supposes that there exists in nature, a transcript of the law of God.

Galatians ii, 15, "Who are Jews by nature, (*phusei*) and not sinners of the Gentiles." Here nature signifies birth or education; so also Rom. xi, 16, Jews are spoken of as the natural, (*phusiama* or *phusin*) branches of the good olive tree;" but how could they be thus naturally, if nature be totally depraved?

James iii, 6, "The tongue is said to be an unruly member," &c. "It setteth on fire the whole course of

nature," (*geneseos*, race or descent); yet if nature were totally depraved it would not need to be kindled into a conflagration.

2 Tim. iii, 3, To be "without natural affection," is ranked among the very greatest evils and crimes, showing that nature is not totally depraved.

Phil. ii, 20, Paul said, that he "sent Timothy, who would naturally (*genesius*) care for the churches;" but this could not be if nature were totally depraved. So we find that, despite of human dogmas, the preponderating testimony from the Bible is favorable to nature. And why not? Do not nature and revelation emanate from the same God? Is not the God of nature, the God of revelation? Sin is a transgression of the law; but the depravity of children, inherited through the flesh, is no transgression of theirs, and can not be so construed as to condemn them; nor so magnified as to make their nature totally depraved; nor so guilty as to sink the innocent spirit. Neither can that weakness of the flesh be fully redeemed by a spiritual birth; for that which is born *of spirit is spirit*, as truly as that born *of flesh is flesh*. (Jo. iii, 6.) This weakness or depravity of the flesh is treated at large by Paul, Rom. vii, 18-25, where he says, "I know that in *me*, that is, in my flesh, dwelleth no good thing," and speaks of a "law in his members, which wars against the law of his mind;" and thanking God for the victory, calls it, a "keeping under of the body;" rejoicing in the hope *still in the future*, of the "*redemption of the body*." Now it seems to me, that if *saints* can be holy and *yet possess* this infirmity of the flesh, notwithstanding their conversion, that children may also; and *when*, and *where*, and *how*, saints will be relieved of this infirmity of the flesh, children also may be, and that will be when they receive the *resurrection body, fashioned like unto the glorious body of Christ*. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. *The discrepancies in the system of total depravity are glaring every way.*

They think that children must be regenerated to remove this depravity, and yet, after the supposed regeneration, there is found precisely the same disposition ; and I suggest, that if the natural temperament of the child proves it totally depraved, that same temperament, found in older (saints ?) must prove them still totally depraved. And if original corruption renders regeneration necessary before conversion, that same original corruption renders regeneration necessary after conversion. But the child needs it not. It, when dying in infancy, is "redeemed from the earth—redeemed from among men," Rev. xiv, 3, 4, and receives a spiritual, immortal body, raised in glory, fashioned like unto the glorious body of Jesus Christ. But my brother thinks nothing can be redeemed unless it be totally lost—that the gold must be dross, or it can not be refined ; as well might we say that we must be annihilated, or we cannot be saved. Blessed be God, that for all, there is prepared the redemption which they need.

MR. FLOOD's Fourth address, and Twenty-eighth speech :

I now proceed with the argument. I invite your attention to Is. i, 5, 6, "The whole head is sick, and the whole heart faint ; from the sole of the foot, even unto the head, there is no soundness in it ; but wounds, and bruises, and putrefying sores." I will read Clarke's Commentary on this passage.

"Why should ye be stricken any more, ye will revolt more and more ; the whole head is sick, and the whole heart faint ; from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores ; they have not been closed, neither bound up, neither mollified with ointment."

"There are some who explain it thus, Upon what limb shall ye be smitten if you have defection, for already for your sins have you been smitten upon all of them, so that there is not to be found in you a whole limb, on which you can be smitten ; which agrees with what fol-

lows—from the sole of the foot, even to the head, there is no soundness in him.”

We remark, that no stronger or emphatical language could be employed, than is here employed to express the depravity of human nature; when the whole head is sick, there must follow necessarily, an affection of the whole system. The term *heart* is frequently used to represent affections. Here the Holy Ghost takes up its residence, when it is made a temple fit to dwell in, but when corrupt and polluted, the affections, as well as the body—the temple of the Holy Ghost is polluted. “From the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, nor bound up, nor mollified with ointment.” Here is doubtless, a reference to sores which are filled with proud flesh. We could not conceive of anything more expressive of absolute corruption; hence, we say, it is entirely corrupt in all its parts—entirely depraved. My friend can find it in Webster. Hence, my brother’s argument upon this was a waste of words. There is no soundness in it. Now my friend assumes that there is some soundness somewhere. He knew a man somewhere, out of the Church, who was highly respected for his integrity and veracity. How far that man, as well as thousands of others, are under restraining grace, no one can tell; certainly it is not confined to the Church of God. All good whatever, is from God, for he is the source of all moral excellence. I assume the position, that the entirely depraved, when called into action, must act in accordance with their nature; hence, the salvation of every individual who has violated the law, has its foundation in God’s grace, and my brother has utterly and signally failed to answer it. But if this man was a man of veracity, he was also a gentleman, and hence would not call his opponent a liar. I suppose that he will get up and state to this audience that he was mad. I present my friend as a living evidence of entire depravity, after he could laugh at the audience, and

whisper in my ear that I had lied ; when in the days of my youth, such a term would have certainly been very trying to poor, fallen human nature, and it would still be so, but for a sense of duty—that I was a Christian minister, and that I had a ministerial character, however humble, and that I did not come to this place to make a character, and to receive a standing at the hand of my opponent for truth and veracity. I am speaking to my brother, and I speak not boastingly. The Records of the Ohio Annual Conference will tell what is, and what has been, the standing of J. M. Flood ; he has been connected with that body during fourteen years, and by their unsolicited suffrages been called to fill every office in it, and has he received this expression of confidence from his brethren—then to be here vulgarly called a liar !

He has demonstrated, in the hearing of this audience, that human nature is entirely depraved, and I offer a prayer here, that in the case of my brother, this bent of fallen human nature may be restored, and may be forgiven in the end. My friend sets out with the statement, that if infants are totally depraved, then they would necessarily have gone to hell, unless Christ had redeemed them. I will ask my brother a question : If Christ had not made atonement for man, and the human race had been permitted to be propagated, whether Adam and his posterity would not have gone to hell—if there be a hell, and such a progeny could have been propagated—if such would not have been their fate ? The atonement of Christ had to be made to save infants ; and to save men it was made to meet the case of infants, for it was not possible that God could see fit to damn them. If God had not seen fit to redeem man, he would have executed condemnation upon the first transgressors. I could sooner cease to worship the Almighty, than believe that he could damn infants. God has made an unconditional redemption—it saves and sanctifies through Jesus Christ, and by the power of his grace—saves, sanctifies, and glorifies it in heaven. If it dies in a state of infancy, it is

not saved independently of the grace of God, and the atonement of Christ. If it be so, I assert its song will not be united with the song of its parents; and I turn again to those mothers, whose children have died and left them in their infancy; could you conceive that that voice would be possessed of that delight and charm, if you supposed your infant child were denied the privilege of joining the song of the redeemed, "unto Him who has loved us, and washed us," &c? It would be touching a note infinitely below that which is touched by the redeemed of Jesus Christ. My opponent admits, that infants need something, but he does not state, however, what it is. If they need something, I should like to know what it is, and what need is supplied in Jesus Christ. I assume, that they need every thing, and whatever that every thing implies, that they have it, unconditionally, through the efficacy of the atonement of our Lord Jesus Christ. Overset it, if you will, sir. Does my opponent argue, to an issue made by me? No! he argues to an issue made by himself—a false issue—and this is the only one he is willing to meet. There has not been a single hour, from the commencement of this discussion, in which the way has not seemed clearer to my view, and the very mists that my friend has made, have been dissipated. I am happy, to be able to say, toward the close of this discussion, that my spirit feels as free, at this hour, as the bird of paradise. I do not know when I have felt less restriction, in the advocacy of the fundamental doctrine of the Gospel. My opponent charges me with saying, that human nature is totally depraved. I have not said so once. I use the phrase, entirely depraved, and submit to the authority of Webster; and I say, that we inherit an entirely depraved nature, but by grace we inherit salvation by Jesus Christ, and if we die in infancy, we inherit salvation, being in a passive state. He thinks, parents would love their children less, if they thought they inherited an entirely depraved nature; but do not parents find it necessary to

exercise restraints over the dispositions of their children, and their tendency to evil? How many parents have seen their sons and daughters running in the path of depravity and wretchedness? and how many parents have been thus brought to the grave, with sorrow? And when this has not been the case, it is by the restraining influence of Christ, and not because their dispositions are not inclined to evil, and that continually.

Again, my brother quotes the passage respecting sour grapes, and several others, which relate to the fact, that children should not be held responsible for the sins of the parents. He says, I say, that when we are required to put away the sins of our father, we can not do it. I hold, that of ourselves we can do nothing, and our sufficiency is of God. "I can do all things, through Jesus Christ, which strengtheneth me." So when the son is commanded to avoid the sins of his father, it is because the grace of Jesus Christ is sufficient for him, through the ability which Christ Jesus has afforded him, and that he ought to put them away by the grace of Christ. We now invite attention to the reading of Clarke, on the passage, "The heart is deceitful above all things and desperately wicked."

Jeremiah, chap. xvii, note on verse 9th, (the heart is deceitful). "The heart is supplanting—tortuous—full of windings—*insidious*—lying ever at the catch—striving to avail itself of every favoring circumstance to gratify its propensities to pride, ambition, evil desire, and corruption of all kinds."

That looks very much like entire depravity.

MR. SUMMERBELL'S Fourth reply, and Twenty-eighth speech.

My friend wants me to prove, that the sinner can put away sin without grace; but I have taken no such position, and, therefore, there is no necessity of my proving it. He says I admitted, that he drew the wind from my sails. *Did I?* I did not know that I admitted any such thing. On the nature of depravity, he

appeals to Webster, but Webster cannot help him, for Webster is not illogical. He says the heart and head, Isaiah i, 6, signify the whole man—the whole nervous system. If he will take the trouble to read the text, he will find it refers not to a *man*, but to a *nation*, and is not a physical, but a political corruption. Thus Clarke comments: “The whole head is sick, *the king and priest* are equally gone away from truth and righteousness.” Do you not see, that my brother gave a wrong explanation of the text? His appeal to Clarke has quite failed.

On a careful examination of the texts that have been quoted by my brother, I find that none of them speak of man’s nature, but of his actual transgression. My brother quoted Paul, who said: “The flesh lusteth against the spirit,” showing that there is some conservative good in man, notwithstanding the tendency of the flesh to evil.

Romans i, 26, shows that these vile affections were against nature. If you commit sin, you sin against your own conscience, and against your God; against all the good in heaven, and against yourself. Sin disturbs the mind, and makes us feel bad, very bad—and *somebody here feels very bad now*.

My brother has constantly endeavored to confound the general and extreme depravity of man, with the question, as though I denied the sinfulness of our race. I believe that as firmly as he; and that you may have a view of it, showing that the Bible does not picture it in too vivid colors, let me read you a passage from Dick’s works. I think that my brother could hardly desire a darker picture.

“*The following is a brief summary of the principal punishments that have been adopted by men, in different countries, for tormenting and destroying each other. Capital punishment.*—Beheading, strangling, crucifixion, drowning, burning, roasting, hanging by the neck, the arm, or the leg; starving, sawing, exposing to wild beasts, rending asunder by horses drawing opposite ways, shooting, burying alive, blowing from the mouth

of a cannon, compulsory deprivation of sleep, rolling on a barrel stuck with nails, cutting to pieces, hanging by the ribs, poisoning, pressing slowly to death, by a weight laid on the breast; casting headlong from a rock, tearing out the bowels, pulling to pieces with red hot pinchers, stretching on the rack, breaking on the wheel, impaling, flaying alive, cutting out the heart, &c., &c., &c. *Punishments short of death*, have been such as the following: Fine, pillory, imprisonment, compulsory labor at the mines, galleys, highways, or correction house; whipping, bastinadoing, mutilation, by cutting away the ears, the nose, the breasts of women, the tongue, the foot, the hand, squeezing the marrow from the bones, with screws or wedges, castration, putting out the eyes, banishment, running the gauntlet, drumming, shaving off the hair, burning on the hand or forehead, and many others of a similar nature.”—Dick’s *Philosophy of Religion*, Vol. i, page 126.

I now call your attention again, to some Scriptural and philosophical arguments, against the doctrine of the total depravity of our nature, when born into the world.

1. Deut. ix, 12, and xxxii, 5, Moses says that some had “corrupted themselves;” but this they could not have done, if they were born totally depraved. Ec. vii, 29, says that “God made man upright; but they have sought out many inventions.”

2. Gen. v, 22, Enoch, who “walked with God,” could not have been totally depraved.

3. John the Baptist, miraculously inspired from the very beginning of his existence, could not have been totally depraved.

4. Is. i, 18, If our reason were totally depraved, God would not say: “Come, let us reason together.”

5. If we were totally depraved, good could not be expected, nor evil blamed, since all would be inclined to evil only, and continually; and hence, could no more be blamed, than the brutes which act out their nature.

As the poet says :

“ Let dogs delight to bark and bite,
 For God has made them so ;
 Let bears and lions growl and fight,
 For 'tis their nature too ;
 But children, you should never let
 Such angry passions rise ;
 Your little hands were never made
 To tear each other's eyes.”

But if children are born totally depraved, and inclined to evil, and that continually, this is just as true of *them*, as of *bears and lions*.

6. The principal texts depended upon to support this doctrine, are home-made Scriptures, such as :

First, “ Man is prone to evil, as the sparks fly upward.” The correct reading is, Job. v, 7, “ Man is born to trouble, as the sparks fly upward.”

Second, “ Christ was made in all points as we are, sin excepted.” The *correct reading is*, Heb. iv, 14, “ was in all points tempted as we are, yet without sin.”

7. 1 Cor. ii, 14, “ The natural man receiveth not of the spirit of God.” Natural man, here, signifies the *animal man*, as testified by Macknight.

8. *Nature is good!* and in peace and love, as a beautiful river, it would ever flow onward toward the great ocean of unbroken harmony ; but *sin* rises to obstruct its passage, by opposing obstacles, which war on its peace, and thus its progress is disturbed, as the even flowing river, by the uneven rocky bed of the channel. Thus the harmony of nature is destroyed by sin, and remorse takes the place of sweet peace, showing sin to be a violation of our nature.

9. *Nature is healing, and soothing.* Nature heals the sore ; heals the bruise ; knits together the broken bone. Nature very often heals in spite of the physician. Nature is good.

10. *Sin*, in destroying man, proves itself contrary to his nature.

11. My brother thinks that man's sinning, is a proof of total depravity. I challenge my brother to tell us how

men would act, were God to produce a new race not depraved, and place them in like circumstances with us.

12. The beautiful world we live in, with its balmy air, and gushing fountains, and crystal streams, and blooming forests, and diamond jetted sky, all go to prove that man is not, by nature, totally depraved, else God would have given him a world more appropriate.

13. It is a cruel theology which has taken the advantage of the child's innocence, to represent it as totally depraved.

14. Man's physical organization, shows that he is not born totally depraved. Were he born thus, then he would be born with teeth, or *tusks*, instead of teeth; and *claws*, instead of hands, and instead of walking *upright in the image of God*, he would go on all-fours.

15. The poet has well said:

“Nature affords, at *least*, a glimmering light,
The lines, tho' touched *but faintly*, are drawn *right*.”

16. Were nature totally depraved, then we would naturally *hate* every thing *lovely*, and love every hateful thing; but instead of this, we love virtue. Virtue is the first, and sin is a contrivance which comes afterward.

17. My brother's method of preaching, in blaming the sinner for not repenting, shows that he does not regard him as totally depraved; for if he were, and inclined to evil only, and that *continually*, we might just as well call upon the sparks to fly downward, or water to run up hill. God's dealing with man at first, in promising him a Saviour, is contrary to the supposition, that man was totally depraved.

18. Mankind living as social beings, in families, societies, cities, and nations, is proof of the absence of total depravity, and that the poet's words are true:

“Two principles in human nature reign,
Self-love to urge, and reason to restrain.”

19. *Legislators* — unregenerate men — such as Jefferson, Franklin, Clay, and others, by their enactment of

laws to promote the good of the human family—by discountenancing crime, show that they are not totally depraved, and inclined to evil only, and that continually: else they would make laws that we should lie, and swear, and murder, and steal.

20. Fathers abiding with their families, and toiling for their good, day by day, show that they are not totally depraved, and inclined only to evil, and that continually. Mothers watching over their children—ah! can the mother look at her smiling babe, and say, I believe that it is totally depraved? Mothers, instead of watching over, would slay their children, if those mothers were totally depraved.

21. We object to the doctrine of total depravity, as calculated to lessen the love of parents for their children; for if parents really believed this doctrine, they would be forced to regard their children as little fiends or serpents, and not as innocent—as young angels to be trained for glory.

22. It never can be reconciled with the fact, that God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, &c. For if we are all by nature totally depraved, there is nothing to love; all is totally depraved, nothing good, nothing lovely, and we do not believe that God could love sin, love corruption—love total depravity.

23. I have sometimes thought, that if no redemption were provided for fallen angels—though I speak respectfully of the opinions of some who suppose that such redemption has been provided—it was because they became totally depraved.

24. If we were totally depraved, and inclined to evil only, and that continually, this congregation would not sit quiet a moment, but rise, with cursing and swearing upon their lips, and fall to, to destroying, and devouring each other immediately.

25. If we were totally depraved when born, we could not go astray as soon as born, nor could the

wicked wax worse and worse, if totally depraved in the start.

26. The circumstance of the Ninevites does not show total depravity, for Christ says, that they were not as bad as those who rejected the Gospel.—Matt. xii, 41.

27. The Sodomites were not totally depraved, for Christ plainly shows, that they were better than the wicked Jews.

28. The Samaritans were not totally depraved, for God says, that the Jews were more abominable than they, and that they were more righteous than the Jews. Ezek. xvi, 52, 53.

29. If all were totally depraved, then there could be found no perfect Job, (i, 1,)—no good Samaritan—no Israelite in whom is no guile.—John i, 47.

30. Being dead in trespasses and sin does not prove that we are totally depraved, any more than to be dead to sin proves that we are perfect and infallible. Except a corn of wheat fall into the ground and die, it remaineth alone, &c.; though it die, it is not entirely corrupt, but still possesses a germ of life. So, also, Jesus says, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” John v, 25. And that this is a moral resurrection, is proved by the following verse: “Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.”

31. That mankind are depraved—very depraved—there is no controversy between my brother and me. I believe in the general, universal depravity of our race, as fully as he.

32. The difference is, that he thinks that this is a total depravity of our nature, inherited by natural generation from Adam; while *I* think, that we destroy ourselves by our own sins.

MR. FLOOD's closing address and Twenty-ninth speech :

This is my last speech on this subject. Mr. Summerbell quotes one or two authorities, which do not affect the question of moral depravity; the opinion of a man does not influence or affect the question of total depravity. I refer you to Clarke, Benson, and Coke, (?) as evidence that man, in his natural state, in his fallen condition, is not capable of discernment.

My brother inquires of me, if God should make or create another class of beings, similar to the present race, although not totally depraved, wherein they would differ, in their moral conduct, from us ? Since he has no material, wherewith to answer eight leading propositions, which I have brought forward, it is very convenient to bring this novel proposition forward, at this advanced stage of the discussion. I recollect a quotation :

“Vain man, go teach Eternal Wisdom how to rule,
Then drop into thyself, and be a Fool.”

I should consider myself a fool, if I attempted to answer all the queries of my friend ; I might, however, quote Dr. Young : “Able to stand, though free to fall.” From my brother's remarks, on the sweetness of infancy, I judge, he must be a father. I felt, as he gave expression to those truths, a oneness of sentiment with him, and visions of lovely infants perched upon the bowers of paradise were presented to my mind ; and I thank God, that they have a part in Him who hath loved us, and washed us in his own blood ! There is certainly something very delightful, in the contemplation of the loveliness of infancy, and though, by natural generation, they inherit a depraved nature, from their fountain-head being depraved, yet they inherit the redeeming graces of the Spirit of God, by the atonement of Jesus Christ, through his merit, and thus they are heirs to an immortal destiny.

My brother insists on my saving children in a state of entire depravity ! How my good friend could have

drawn this conclusion from my position, I can not tell; save them in their sins! I have assumed from the first, that the child is not a sinner. Where there is no law, there is no transgression. I assume, that infants are not saved in their depravity, but saved from all its consequences and influences. There is no sinning in infancy, positively; infants stand in a justified relation. My opponent says, if this be so, thus it must be with those who have come to riper years. I understand justification to be a work done for us, by virtue of what Christ hath done for us; it is a forensic, or legal term. We are regenerated by the operations of the Holy Ghost; hence, the term, "born of God," "born again," &c. All of these expressions signify a radical, or thorough change; they are used in a high and holy sense, to represent the operation of the grace within us, by which we are fitted for a place in heaven.

Now, I admit that infants share all the benefits of Christ's redemption; but they are not subject to any law, because they have not the capacity to be so. I am pleased, that my brother should feel so good a spirit, while with me. Cultivate this friendly feeling.

But all the propositions remain unscathed, unmoved; they have come out without even so much as the smell of fire upon their garments! If we should be found nearer together, my brother will be found nearer to me; for I want it to be distinctly understood, that there has been no approach on my part. I assure you, that it would be much more cheering to my heart, to carry away pleasanter feelings, than the noise and confusion of a former evening, were calculated to produce.

I have submitted eight different propositions:

First. That man, in his creation, was made upright, and this I sustained by a number of texts.

Second. That man has fallen into sin and ruin.

Third. That all men, in their fallen condition, are morally depraved.

Fourth. That human nature, in its fallen condition, is

entirely depraved ; which I supported by many texts and direct proofs.

Fifth. That this depravity is manifested in various ways ; as,

1. In a spirit of opposition and hatred to God.
2. By acts of disobedience and insubordination.
3. It is seen in indifference to God's authority, and deeds of darkness.
4. It is shown in acts of base ingratitude and great cruelty.
5. It is developed in deceit and hypocrisy.

Sixth. That persons are only responsible for actual sins—sins of their own, not of others.

We noticed in this connection, that this inclination to evil is early manifested in the life of the wicked.

Then, we drew some of the consequences necessarily resulting from the doctrine of partial depravity :

1. If any part of man is not depraved, that part stands in no need of redemption, and need not be redeemed.

2. If that part of man's nature that is not depraved, obtains heaven, it obtains it of right, and not by the atonement of Jesus Christ. This, you will remember, was sustained by evidence, and not a single argument has been brought forward, that was not a natural sequence.

Our seventh proposition, introduced some further Scripture evidence, sustaining the doctrine of man's entire depravity ; and we also quoted Dr. Clarke on the subject.

Eighth. The relation of infants, to the law, is not the relation sustained by actual transgressors, though they inherit, by natural generation, an entirely depraved nature, as the progeny of an entirely depraved parentage ; yet infants are passive in the fall, and passive in the redemption by Christ. They can not possibly be the subjects of the law, therefore, they are unconditionally saved in Jesus Christ. In proof of this, I quoted Rom.

iv, 15, and v, 13-18, to show that infants obtain salvation upon the ground of Christ's atonement.

I have now presented to you the ground that has been occupied in support of these propositions, which in every particular are distinct and conclusive; and I shall close this argument by saying, "He reckoned all under sin that he might have mercy upon all;" with reference to those in the condition of infancy it is passive; to those who have become actual sinners, it is upon the condition of repentance and faith in the Lord Jesus Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth in him."—John iii, 36. We have here the testimony that faith is made the condition of everlasting life. I thank God, that we are able to understand the full invitation of the Gospel of Christ to the perishing and lost, and if they reject it, eternal misery will be their lot. It is for resisting Divine influence that we complain of sinners: if God gave them no power to reform, we should never blame them for not doing it, but God has graciously given this ability. That spirit is of God, and the Bible says, that "when he comes he shall convince the world of sin." Again, said Christ, "This is condemnation, that light is come into the world, and men love darkness rather than light;" Why? because they are entirely depraved; for another reason—"because their deeds were evil." This is the cause of our fault-finding with sinners; it is their duty to receive and believe the Gospel. Christ is here to-day, and I would to God he would fasten this truth upon their minds, that sinners might feel his power, and receive the gospel invitation. There is enough for each, enough for all, and enough for evermore; the great and small, the wise and simple, black and white, bond and free, are all alike invited to share this benefit. And God, in his love, regards the humblest slave that toils upon the Southern plantation, and who crouches beneath the whip, as equal to the highest man that occupies the highest throne in Europe;

hence, we offer to you the fullness of the gospel invitation. And though you inherit an entirely depraved nature, and have an inclination to evil, God gives you, by his grace, the power to resist the evil and cling to the good. It is of grace you have it, and you all possess it, for there is a measure of the Spirit of God given to every man; God gives it that you may profit by it, not that *he* may increase your agony, but that you may be drawn to himself. It is for this express purpose his Spirit is given, and if you resist it, you are guilty before God, as were the Jews.

Let me conclude. I may see you no more, and I want you to bear me record that I have dealt honestly, and spoken the convictions of my mind and heart. I will not question my brother's sincerity in what he has advanced, but I will say, that on this point I differ from him honestly, and widely it may be. On this view of moral depravity I hold, that when man fell, he fell entire, in soul and body; that he did die a spiritual death; that he was morally excluded from the divine favor. It was not till the promise of redemption was given, that the favor of God was again lavished upon man; he may now draw comfort with the spirit of grace, through all afflictions and trials. How complicated, how wonderful is man! Although he dies, yet dying he lives for ever; an angel's arm can not snatch him from the grave; yes, thanks to God, who giveth us the victory, myriads of angels can not confine him there. The Lion of the tribe of Judah will descend, and will thrust his arm into the grave of sleeping humanity, and bring it up; and I can not tell, but that some of this audience may already have the shadow of the sepulcher hanging heavily over their brow. But be it so; there is a better land; there is a higher and holier sphere, where human passions will never be stirred; there is a place where the pure and blest will mingle in unceasing songs and anthems of praise, world without end! Are you not happy in the contemplation? Whatever of error may attach to any,

it shall be dropped from those who have trusted in Christ, and been faithful to the end, and have received him as their hope and stay, and as their support to the end of life. I hope and pray that God may grant this to be the inheritance and blessed portion of every one in this assembly.

MR. SUMMERBELL'S closing reply, and Twenty-ninth speech :

Kind friends—the closing time has arrived ; so all things earthly must have an end. The things which are seen are temporal, only the things not seen, are eternal. Never a man lived but what this sentence closed his history—he *died* ! This is the last speech of our discussion—and in the same kind feeling in which we commenced, we close.

1. My brother says his leading propositions have not been answered ; but you will be the better judges of that—at least more impartial ! He yet thinks, that as Cain was very bad, he must have been entirely depraved by nature ; as well might he say, that as Abel was very good, he must have been perfectly holy by nature. There is just as much evidence that both were born perfectly holy, as that both were born entirely depraved, and more, for it is easier to conceive of the one falling into sin, than of the other rising to holiness.

2. He states the propositions, which he has advanced to prove the affirmative, that all men are entirely depraved and inclined to evil continually, as follows :

First : “ That God created man upright.” On this we agree, hence there is no discussion on it.

Second : “ That man has fallen into sin and ruin.” On this we agree, hence there was no discussion on it.

Third : “ That all mankind, in their *fallen condition*, are morally depraved.” On this we are perfectly agreed, as who would not be ? On this there is no discussion.

Fourth : “ That human nature, in its fallen condition,

is entirely depraved." On this one point, the only one involving the point which he had to prove, he failed. He brought many texts to prove that we were made upright and have fallen into sin, and are morally depraved; but that human nature is entirely depraved by nature, he has not proved by *one solitary text*.

Fifth: He illustrated it by showing that men opposed God's law, were disobedient, ungrateful, cruel, &c.; but there was no discussion on these points, nor do they prove the main "*proposition*." His

Sixth: Was, "persons are only responsible for their own sins." On this we are agreed, and hence have no discussion. His

Seventh: Was, that "further evidence *can* be deduced from Scripture, of the entire depravity of our nature." *That was his work*; but not a single text has he brought to prove it.

Eighth: "That infants inherit this depravity by natural generation, from an entirely depraved parentage; but that as infants are passive in the fall, so they are not the subjects of law, and are therefore, unconditionally saved by Jesus Christ." But this he has not proved.

3. He says, that sin is not imputed where there is no law; and that the sinner is not blamed for any thing but refusing to close in with the overture of mercy. But if the sinner had a nature totally depraved and inclined to evil, and that continually, he would have to change that nature before he could accept the overtures of mercy. My brother says he differs from me on this doctrinal point "very widely," just as widely as I differ from him; but do you have charity for me, brother, and I will have charity for you, and feel very happy in the difference.

4. He believes that we are sinners by nature; but I believe that some were "Jews *by nature, and not sinners* of the Gentiles."—Galatians ii, 15.

5. He believes that children are totally depraved by natural generation, but are regenerated in some way in their infancy. Strange that God should justify them, if

totally depraved, without faith or repentance. I believe with Jesus, that, "of such is the kingdom of heaven," and deny the total depravity.

6. He says that we are all engendered in sin, but that infants that die are regenerated. If all are not, how does he know that those that die are? and if all are, then there is no such natural depravity in the world; for we were all infants once, and regenerated then.

7. He thinks that we are born totally depraved; but I can not believe it. I believe that we are born under the beneficent smile of our heavenly Father.

8. I admit the sinfulness of the human race, and mourn over it: that without Jesus Christ and his salvation it is hopelessly lost; but I regard Jesus as an All-sufficient Saviour. Upon this point we are entirely agreed.

9. He says that we are depraved by nature. I say that we are depraved by practice.

10. He has acknowledged that by *entirely* he meant *totally*; and yet contends that children are not totally, but that they are entirely, depraved.

11. He says that this entire depravity comes by actual transgression, contrary to his discipline, Art. III, which says, that it is "not in following Adam as the Pelagians do vainly talk," but that "it is naturally engendered of the offspring of Adam."

12. I have proved that if human nature were entirely depraved, so that there was nothing about it that was not sinful; that then righteousness, being contrary to our nature, would destroy it as surely as the tree would be destroyed by removing it from its native soil, and planting it upon the sterile rock.

13. I have proved that the texts which relate to man's depravity, refer to his own sins, and not those of others.

14. He believes that we sinned in Adam before we were born; but I believe with Paul, Romans ix, 11, that "the children being not yet born had done neither good nor evil."

15. I proved that parents would not, and could not, love their children, if both were totally depraved.

16. I showed that if mothers were totally depraved, that they would then all strive to kill their children, instead of loving them. He admitted the fact, by referring to Hindoo mothers casting their children into the Ganges, &c.; thus admitting it to be the mother's nature, on his theory, to kill her children!

17. I proved that religion is natural to man, and that we expect the young to conform to religion—to act reverently in the house of God, &c., which, were they totally depraved by nature, would be useless and hypocritical, and encouraging hypocrisy for us to ask them to do so.

18. I proved that, if there were nothing in man but total depravity, that then God could not love him without loving total depravity.

19. He asserted that man had entirely fallen from grace; but to my demand of, how he could be saved? he referred to the gift of the Saviour, as though that were not proof of grace already existing.

20. I proved to him that if man were totally depraved and fallen from grace, that God could neither love him, nor give him a Saviour.

21. My friend was sustained in his argument only by Clarke, and other human authorities, whose creeds taught total depravity; and hence they were *ex parte* witnesses.

22. On his best argument, the glass of water, I showed that the nature of water was not changed, but only the water in the tumbler was tainted, and that this could be restored, the nature of the water remaining unchanged.

23. When my brother appealed to the Moderators, they decided against him; and when he was dissatisfied with their decision, I left it to a minister on his own side of the house, and he decided against him.

24. My brother, by the aid of the "*Scripture Manual*," has only sustained the doctrine of the general sinfulness and depravity of man, in which we agree.

25. I quoted him the text, "Thou was *perfect* in thy ways from the day in which thou wast created, until iniquity was found in thee;" to which he has not responded at all.

26. To my numerous proofs, he has given no attention, professing that he would be foolish to ; in which we agree.

27. I have shown that his theory was contrary to the plain teachings of the Bible, and that the texts quoted in support of it, were misapplied.

28. I have shown that his theory is contrary to observation and natural philosophy, and that mine is agreeable to both, and proved by our experience.

And now, my friends, in closing up this discussion, I shall leave you to judge who has proved his position. I do not wish to say to you positively, that I claim every thing over my brother. I confess, however, that I feel very easy, as to what will be your decision. I feel very much pleased this day. I am not aware, that in any day of all my life, I have felt happier, or better pleased.

There has been, on the whole, a manifestation of a general good feeling throughout the discussion, and I feel happy in Jesus Christ, that it has been so. Notwithstanding some few disagreeable manifestations of feeling, I am conscious that a *great truth has been sustained*, and that a *great error has received a shock*. I would rather we had loved a little more uniformly, but that I have ever been angry, I do not remember. In the reminiscences of my mind, I shall long have pleasant associations connected with this debate. I have no ill-will for my brother. I love the Methodist Society; both my father and mother were once connected with it; I have labored with them; I have preached in their pulpit,

and I know all about their Society and their Doctrine. When I was invited here, it grieved me that I was to meet a Methodist Protestant brother. I would have preferred to have met a minister of one of the older, and, if you will allow the expression, one of the crustier sects; but my brother's creed was the same as theirs, and I trust that the result will be good.

If I have, during this discussion, said any thing that would convey an idea of hostility to my brother or his Church, it was not intentional, and you will please not to understand me so. I would wish to follow the meek and lowly Jesus. I think a Christian should be *gentle* and *forgiving*, and I would desire in all things to sustain a *pure Christian character*, and endeavor to think better of my brother, than of myself; hence, I have not called my brother by any unseemly epithets. It is better we should be like Christ; or if we can not be wholly free from sin, yet, if we sin, that it may not be without mourning for it, and feeling sorrowful on account of it.

You will not fail, I think, to see a difference between my doctrine and my brother's; as great a difference, as there is between the life of a Christian, and the life of one who is not. Yet, I well know, that it is not a mere technical creed, that makes a man a Christian. Paul says of the Christian graces, 1 Cor. xiii, 13, "And now abideth faith, hope, charity, these three; but the greatest of these *is* charity." Charity is greater than faith! greater than hope! we must have love for our fellow-beings. We may manifest great devotion to principles that may be at stake; but if we have not charity, it amounts to nothing. The errors which we see and condemn in others, we must learn to shun ourselves. The

Christian life is the only one worth living for ; perhaps, you have tried it, if you have, go on. If you have not, commence ; learn it by practical experience. Jesus said : " If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself ;" we must do his will, if we would understand his religion. It is only by doing his will, that we can learn his doctrine. "*The mystery of godliness*," is learned by practicing godliness. It is thus we learn how to act ; how to pray ; how to love ; and how to be kind to each other, by practicing the great virtues of religion. We should, as genuine Christians, strive to think, and to feel and to act like Christ, that the wicked may say *they* have been with Jesus, and learned of him, because they see that we are like him. Let us study over our Bible, and on our knees, every day of our lives, strive to attain to its celestial meaning. Parents, be kind to your children, not provoking them to wrath ; but training them up in the nurture and the admonition of the Lord. Children, love your parents, obey them, reverence them, and great shall be your reward ; the first commandment, with promise, is : " Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." We shall soon pass away from this earth, and all its trials. My brother and I may never meet again on earth. I attended a debate in Illinois, in which Mr. Phelps and Mr. Barr took part, and in which I became a principal ; that very autumn the *Gospel Herald* announced the death of Mr. Phelps, and Mr. Barr, in the same number ; they did not live to see another year. When we think of these things, it should lead us to prepare our minds for our own end, for we may never live

to see another summer. In reference to this debate, I admit that we have not, at all times, maintained that standing before you, that you might have desired ; but remember, that to err, is *human* ; but to forgive, is *divine*. We will see who are *divine*, as well as who are *human*, by seeing who are most ready to forgive. And when the scenes of time are passed, I hope to meet you all again, where your eyes will never grow dim with tears—where the Lamb will gird himself, and serve us on the other side of Jordan—where there will be no contention, but where we shall join with the angels in ascribing glory, and honor, dominion, wisdom, riches, and strength, and thanksgiving to Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

I thank this audience for the patience and attention with which they have listened to our remarks, and for the kindness they have manifested, in inviting us to their homes. With true Christian love have they greeted us. May God bless them for it ; may the blessing of heaven rest upon this place, and may you and your children be made recipients of the saving grace of our Lord Jesus Christ.

And to you, gentlemen Moderators, who have borne with us, when, perhaps, you might have felt it to be your duty to interfere ; for your patience I thank you, and may God bless you—may he keep you in his love ; and may you never have to say that your confidence in the great truths of Christianity has been shaken by this discussion.

And to our friends, the Reporters, who have day by day been recording our words, I render my thanks. May God, in his great goodness, abundantly bless you. And

now I must bid you all farewell ; may God go with you to your homes, and prosper you in your undertakings. May the peace of God be upon you, and may his face shine upon you ; may the light of his countenance ever illuminate your path. And when we have passed from the scenes of time, bidding adieu to the sorrows of life and its last trials, may we not look back with sorrow or regret ; but with the pleasing reflection that we have fought a good fight, and finished our course, so that we may receive the crown prepared for the faithful in Christ Jesus. Farewell.

END OF THE DISCUSSION.

A D D E N D A .

Mr. Flood desired to say a few words.

I return my thanks to you, gentlemen Moderators, for the disinterested manner in which you have presided over our deliberations, which has left not the slightest occasion to complain. To these gentlemen, the Reporters, I return my thanks. They have certainly been most attentive in taking a record of our proceedings, and from an opportunity I have had of judging, from a transcription of a sermon of mine, preached last Sabbath, they will give us a strictly correct report—which I am happy in anticipating. To this large and attentive audience, I return my thanks. It may be that, in the providence of God, it will be my privilege, at some future time, to pre-

sent to you the glorious doctrine of the Gospel of Christ, for which I have here contended in the character of a preacher, rather than of a debater. I shall leave here with the kindest feelings and wishes for the good of all, and would offer to heaven a prayer that its choicest blessings may rest upon you and your children.

THE MODERATORS.—Mr. Griffin, (Christian) one of the Moderators said, that he felt very much pleased in the happy termination of the discussion. He believed that there was a general kind feeling existing among all parties; and that the Discussion, as a whole, had no tendency to widen the difference between the contending parties, but rather to unite them; and hoped that we might all strive for that love and union which would promote the cause of Zion. He alluded to the happy unanimity which had existed among the Moderators upon all questions submitted to them; and of the intimate acquaintance which he had formed with them, by being associated with them in the Board, which he should ever remember with pleasing recollections.

MR. FOWLER (Methodist Protestant) united with Mr. Griffin in expressing the same sentiments. He had never seen a discussion conducted with so uniform Christian feeling, and he thought that this would at least teach the people that we could discuss our differences in love. He should long remember the scenes with pleasure. He had formed an acquaintance with brother Summerbell sometime previous, and he was very happy in the renewal of that acquaintance on this occasion; and wherever our

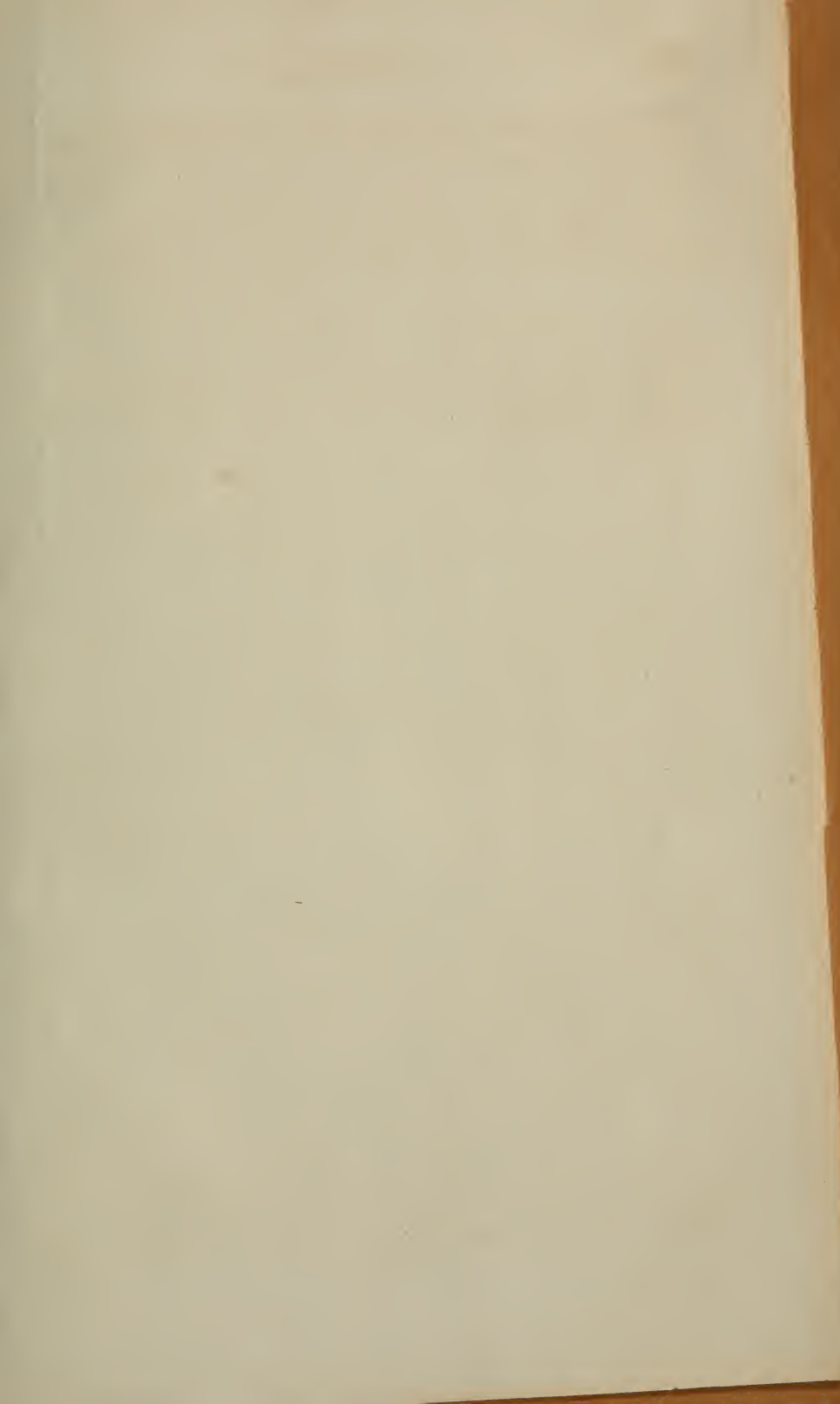
lots might be cast on earth, he hoped that we might one day meet in heaven.

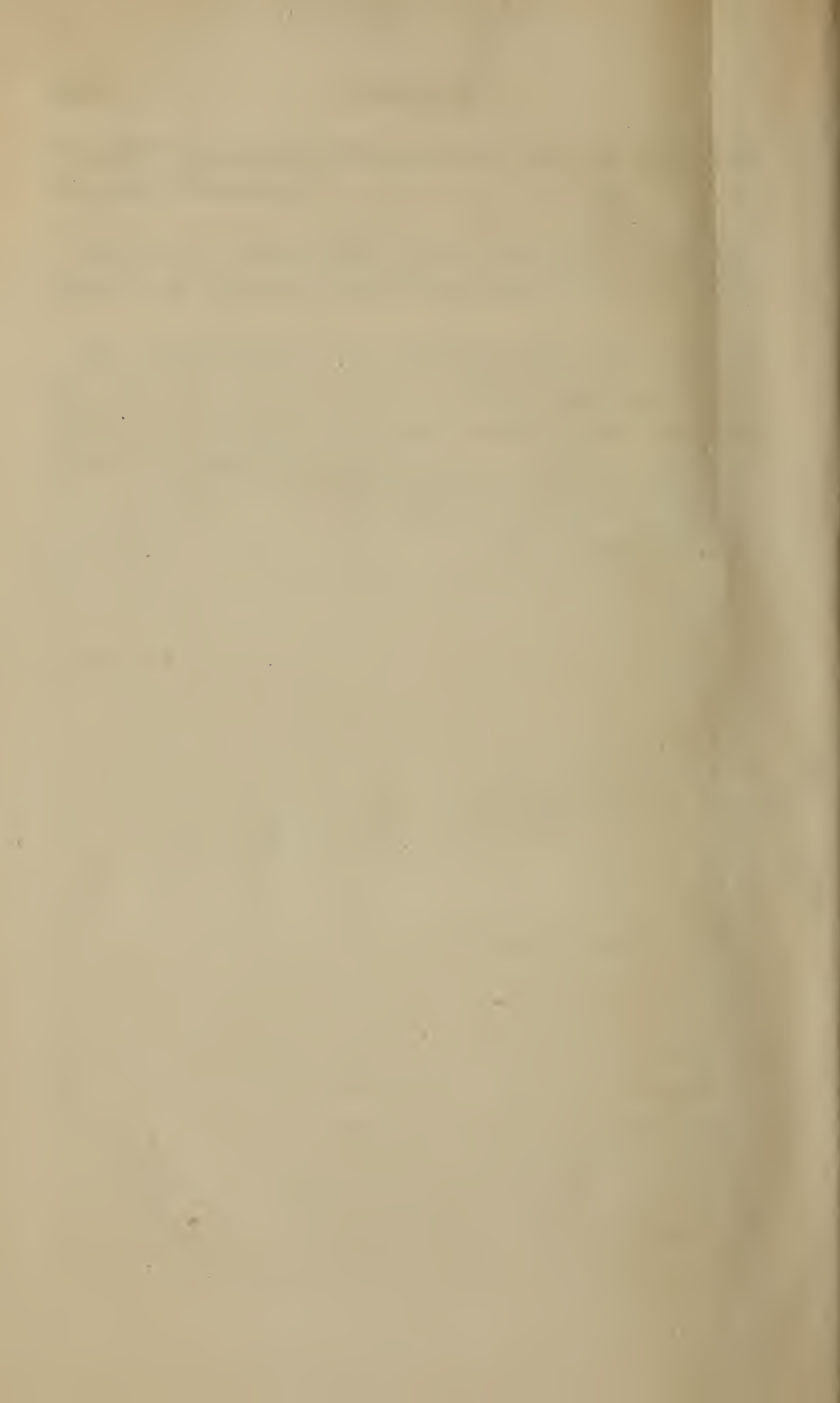
On motion, The thanks of the Congregation was tendered to the Speakers, which terminated the proceedings.

The congregations were usually large, and much of the time very much crowded. All the meetings for discussion were opened with prayer, and a general religious interest pervaded the whole.

BENN PITMAN,

Reporter.







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